





C. Winston Dugan.

18/1/86

Alvando Gardner

THE English Gentleman:

Containing
Sundry excellent *Rules* or exquisite
Observations, tending to Direction of every
Gentleman, of selecter ranke and
qualitye;

How to demean or accommodate himselfe in
the manage of publike or private affaires.

By
RICHARD BRATHWAIT *Esq.*

SENECA in Herc. furen.

— *Qui genus jactat suum*
Aliena laudat.



LONDON,
Printed by *John Haviland*, and are to be sold by ROBERT
BOSTOCK at his shop at the signe of the Kings head
in *Pauls Church-yard*. 1630.



804;08



TO
THE NOBLY
ACCOMPLISHED,
honoured, and loved; THOMAS
Viscount WENTVVORTH, Lord Pre-
sident of *Torke*; all correspondence
to his prudentst and prepa-
redst resolves.

Worthily Honoured,



Vertue the greatest Signall
and Symbol of *Gentry*:
is rather expressed by
goodnesse of Person, than
greatnesse of Place. For,
howsoever the bleere-
ey'd vulgar honour, the *purple* more than
the *person*, *descent* more than *desert*, *title* than
merit: that adulterate *Gentility*, which de-
generats from the *worth* of her Ancestors,
¶ 2 derogates

THE EPISTLE

derogates likewise from the *birth* of her Ancestors. And these be such, whose infant effeminacie, youthfull delicacie, or native libertie hath estranged them from the knowledge of morall or divine mysteries: so as, they may be well compared to the *Ostrich*, who (as the Naturall Historian reports) hath the wings of an *Eagle*, but never mounts: so these have the *Eagle-wings* of contemplation, being indued with the intellectuall faculties of a reasonable soule; yet either intangled with the light chesses of vanity, or trashed with the hea-
vie poizes of selfe-conceit and singularitie, they never mount above the verge of sensuall pleasure. But I am here to tender unto your Honours judicious view, a *Gentleman*, quite of another garbe: One, whose *Education* hath made formall enough, without a pish formalitie, and conceiving enough, without selfe-admiring arrogancie. A good Christian in devout practising, no lesse than zealous professing; yet none of the forward't in discourfing on Religion. For hee observes (as long experience hath

DEDICATORY.

hath brought him to be a judicious observer) that *Discourse of Religion* hath so occupied the world, as it hath well-neere driven the practice thereof out of the world. He esteemes such only happy, who are of that number, whom the *World* accounts *fooles*, but *God* *wise men*. Hee understands, that whatsoever is sought besides God, may so imploy the *Minde*, as it may be occupied, but never satisfied. He observes the whole *Fabricke* of humane power, and hee concludes with the Preacher; *Ecquid tam vanum?* He notes how the *Flesh* becomming obedient, behaveth herselfe as a faithfull servant to the *Soule*: *This governeth, the other is governed; this commandeth, the other obeyeth*. Finally, he summes up all his Observations with this: Hee that *Sigheth* not while hee is a *Pilgrim*, shall never rejoyce when hee is a *Citizen*. This is the *Gentleman*, whom I have presumed to recommend to your protection: and to you hee makes recourse, not so much for shelter, as honour: for his *Title*, it exempts him from servile bashfulness, being an *English Gentle-*

man.

THE EPISTLE &c.

man. Now, if any of those corkie Censurers, *Qui Mercurium in lingua non in pectore gerunt*, shall chance to accoast my Gentleman: I resolve me, his Education hath made him so accomplish'd at all assayes, and his conversing with the most piercingst judgments, hath brought him to that perfection, as hee can discerne of what mould or temper these Criticks are; concluding, *vo-ces sunt, præterea nihil*; as is said of the Nightingall. This only resteth; if I limme him to the life, in spite of censure, he will merit the patronage of honour: if I faile in my Art, (as I dare not presume of my strength) it is in your Honour to impute the fault rather to the *pen* than the *man*, whose intimate affection to your Lordship, made him erre, if he erre.

*Mancipia pauca
lectionis cum sint.*

☞ For my Dedication, in stead of all unnecessary excuses of presumption, I will cloze briefly with this constant Resolution:
*Though to your
TITLE there
be HONOUR due,
It is your SELFE
that makes mee
HONOUR you.*

Your Honours in all devotion,

RICHARD BRATHWAIT.



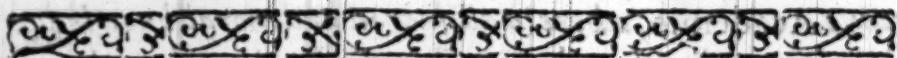
To the knowing Reader.



He that provides not for his Family is worse than an Infidell: yet he who prefers the care of his family, before the advancement of Gods glory, may seeme to be of Cardinall Bourbons minde, who would not lose his part in Paris, for his part in Paradise. Each mans private Oeconomie ought to be a certaine Academie, wherein all sacred and morall knowledge is to be taught. For that master of a family, who only extends his care in providing how to get, making the Object of his providence gaine, will experimentally crie out, when his mouth shall be filled with gravell: O Death, how bitter is the remembrance of thee to that man, whose peace is in his substance! To prevent which immoderate care, and that every one may cloze with Cicero: Virtute qui præditi sunt, soli sunt divites, I have proposed some especiall rules of direction, right worthy (if my judgement doe not deceive mee) the observation of every publike or private family: though principally tending to the making up of an Accomplish'd Gentleman. For who knowes not, (if he know any thing) how the Gentry of this age, through a depraved effeminacie, must be in custome with the fashion, to purchase him the title of Gentleman? Where he is to enter commerce with Taylor, Haberdasher, Millener, Sempster, and jundry other appertinences of a Gentleman: which intime, worke Gentility out of love with Hospitality, engaging him so deeply to vanity, as by a strange Catastrophe, he ever ends with misery. To rectifie these obliquities, I have brought a Gentleman, who professeth the true and new Art of Gentilizing: yet not like your begging pedanticall Artist, who by a mercenary Bill pasted on some frequented

To the knowing Reader.

frequented gate, gives notice to the itching Passenger, that if any one be minded to learne the rare and mysterious Art of Brachygraphie, Stenographie, Logarisme, or any Art (indeed) whatsoever, (though he be a meere stranger to any) upon resort to such a Signe in such a Lane, he shall find a most illiterate Anacharis, ready to bray his braines in a Morter to give him content. But this Gentleman, as the Science which he professeth is free, so doth he teach it freely: craving no other reward for his fruitfull Observance, than thy friendly acceptance.



Vpon the Volume and Title.

I Had purposed that this Worke should have beene digested into a portable Volume, to the end it might be more familiar with a Gentlemans pocket, not to picke it, but that he might pick some good from it: But since the Volume would not beare it, you must with patience beare with it, and with more trouble beare it: by enlarging your pocket to containe it.

Now for the Title, I am not wholly ignorant, how a Subject intituled *The Complete Gentleman*, was heretofore published; which (I can assure you Gentlemen) consorts with this rather in Title than Tenour, Name than Nature; the prooffe whereof I referre to the generous and judicious Reader.



The Subjects whereof this Booke principally treateth and insisteth.

| | |
|--------------|---------------|
| Youth. | Recreation. |
| Disposition. | Acquaintance. |
| Education. | Moderation. |
| Vocation. | Perfection. |



An exact Table or Directory, leading to the
principall points contained in
this Booke.

Y O U T H. Observat. 1.



VR youthfull yeares, our Climactericall
yeares; with the dangers that attend on
youthfull yeares; seconded by an au-
thenticke story out of Eusebius. pag. 1. 2

The vanity of Youth displayed in
four distinct Subjects. 5

Two reasons why Young-men were not admitted to de-
liver their opinions in publike assemblies. 11

Three violent passions incident to Youth. 26

Two reasons why Youth is naturally subject to those illi-
mited passions of Ambition, Lust, Revenge. 27

Especially motives or incendiaries, tending to the in-
crease of those passions. 29

The proper postures of a complete Roarer. 42

Physicke prescribed, and Receits applied, to cure these
maladies in Youth. 46

What choice employments deserve entertainment from
a Gentleman. 47

D I S P O S I T I O N. Observat. 2.

*T*he diversitie of Dispositions. page 51

A probable judgement of our Dispositions, drawn
from the delights we affect, or company we frequent. 53

Passion the best discoverer of our Disposition. Ibid.

Discovery of Dispositions in distempers. 54

The Table.

| | |
|---|--------|
| <i>Promotion held ever, mans best Anatomy Lecture.</i> | 55 |
| <i>The Disposition is not to be forced.</i> | 57 |
| <i>What Disposition (being distinguished by three infallible markes) is most generous.</i> | 61 |
| <i>The proper ayme or end whereto the actions of true resolution are directed: with the prudent observation of Cortugal, one of the Turkish Princes, in his perswasive Oration for the besiege of Rhodes.</i> | 70. 72 |

E D U C A T I O N. Observat. 3.

| | |
|---|---------|
| W <i>Hat Education is.</i> | pag: 75 |
| <i>Education dilates it selfe to three subjects. ibid.</i> | |
| <i>Our knowledge reflects upon two particulars.</i> | 76 |
| <i>A profitable Exhortation to all such as are drawne away by strange doctrine.</i> | 80 |
| <i>Two especiall errors incident to subjects of discourse; Affectation, Imitation: whereof Gentlemen are seriously cautioned.</i> | 82 |
| <i>Perswasion, being the life and efficacie of Speech, consisteth on three parts.</i> | 83 |
| <i>Immoderate passion, in arguments of Discourse and reasoning, to be avoided.</i> | 88 |
| <i>Education either improveth or depraveth.</i> | 91 |
| <i>Education, the best seasoner of Action, as well as of Speech, or Knowledge: no lesse prevalent in Arts Manuall, than actions Martiall.</i> | 91. 99 |
| <i>Education, the best seasoner of Youth.</i> | 101 |

V O C A T I O N. Observat. 4.

| | |
|---|---------------------|
| T <i>He Definition, necessitie, and conveniencie of a Vocation without personall Exception or Exemption.</i> | pag. 106, 107. 115. |
| <i>Vertue consists in Action, time in revolution, the maze of mans life in perpetuall motion.</i> | pag. 107. lin. 16 |
| | Three |

The Table.

| | |
|---|---------------|
| <i>Three necessary considerations touching the convenience of a Vocation; divided and applied.</i> | 109 |
| <i>The Efficacy of Prayer in every Vocation; and the exercise thereof seriously recommended.</i> | 110 |
| <i>We are to resist vices, by practising and doing acts of the contrary virtues.</i> | 114 |
| <i>Men of place, in respect of three distinct Objects, are three wayes servants.</i> | 115. lin. 23 |
| <i>Men of place, of all others least exempted from a Vocation.</i> | 117. lin. 18 |
| <i>The ground of all Novellisme.</i> | 121 |
| <i>Vocation in generall.</i> | 124 |
| <i>The first invention of Trades, Arts, or Sciences.</i> | 127 |
| <i>The Antient Borough of Kendall (upon serious discourse of Manufacture) worthily commended for their industry in Wooll-worke: the judicious Dutch-men of Kefwick, for their Copper-worke.</i> | 125, 126 |
| <i>A serious survey and judicious display of all the Liberrall Sciences.</i> | 127 |
| <i>The Vocation of a Gentleman in particular.</i> | 133 |
| <i>The Vocation of a Gentleman hath employment publicke or private.</i> | 136 |
| <i>How a Gentleman is to demean himselfe in publike affaires of State.</i> | 135 |
| <i>The life of man either Active or Cōtemplative.</i> | ib. lin. 7 |
| <i>Directions of reservancie, usefull to all Gentlemen in their keeping of company.</i> | ib. lin. 33. |
| <i>Credulity, in two respects, dangerous to persons employed in affaires of State.</i> | 137 |
| <i>Credulity</i> { <i>In beleeving the relations of others.</i> | |
| { <i>In imparting his thoughts to the secrecie of others: shewed in a conceited storie.</i> | |
| | 137, 138, 139 |
| <i>Resolution in suffering neither price to draw him, nor power to over-awe him.</i> | 140 |
| <i>Disobedience punished in acts most successive.</i> | 142 |
| <i>The</i> | |

The Table.

The holy war, as a consequent action of honour, recommended to the undertaking of all young Gentlemen. 146. lin. 15

How a Gentleman is to imploy himselfe in publike affaires. 143

How a Gentleman is to demean himselfe in private affaires. 147

Two perillous shelves which endanger Iustice. 149

How Iustice is to be poized equally. 151

Impunity the foster-mother of all impiety. 152

How a Gentleman is to demean himselfe in his owne family. 154

Every family a private Common-wealth. 155. marg.

A Gentleman is so to demean himself in his family, as he neither hold up niggardly, nor lash out lavishly. 157. lin. 11

He is to keepe a Hanke of his bounty, lest too much profusenesse bring him to misery. *ibid.* lin. 18

He is neither to be too remisse, nor too severe in his family. *ibid.*

How a Gentleman is to imploy himselfe in spirituall affaires within his family. 161

The Exercise of devotion commended, a Blessing thereon pronounced, if duly performed; which Blessing is on a precept and a promise grounded. 161. 162

RECREATION. Observat. 5.

The difference of Recreations. pag. 165

Of the moderate and immoderate use of Recreat. 171

The benefits redounding from moderate Recreat. 173

The incōveniences arising frō immoderate Recreat. 175

The yeare of Iubile defined and described. 177

Objections against Stage-playes, proposed and resolved. 184

What honours antient and modern times have conferred on Poets, and what bounties for their poems. 189. 190

What especiall subjects are privileg'd from Iests. 192.

Who

The Table.

| | |
|---|---------------|
| <i>What the first Comedian, who the first Tragedian.</i> | 193 |
| <i>A wofull example of a Gentlewoman, who was a continuall frequenter of Stage-playes.</i> | 195 |
| <i>Excesse of Gaming reprov'd.</i> | 196 |
| <i>Cheaters displayed; their humours experimentally decoloured; their Habit, garbe, and formall insinuation discovered.</i> | 197 |
| <i>Young Gamesters most subject to passion.</i> | 225 |
| <i>A dolefull example of one that at gamoused imprecation.</i> | ibid. |
| <i>Another Moderne example covertly shadowed, of one who desperately surprized with distemper of losse, poisoned himselfe.</i> | ibid. |
| <i>An excellent morall discourse of Hunting.</i> | 198 |
| <i>The story of the foole of Millan, and his discourse with a Falconer.</i> | 201 |
| <i>In exercises of Recreation, those only are most approved, by whom they are with least affectation performed, and with most freedome of minde embraced.</i> | 205. lin. 3 |
| <i>An accurate discourse of valour, and how in arguments of contest or challenge, a Gentleman may come off with honour.</i> | 209 |
| <i>The misery of Duello's.</i> | 206 |
| <i>A collection and election of Histories.</i> | 211 |
| <i>The knowledge of our owne Moderne Chronicles, most beneficiall to Gentlemen.</i> | 218 |
| <i>History, the sweetest Recreation of the minde.</i> | 220 |
| <i>The judgement of God inflicted upon the actors and authors of Treason, Sacrilege, &c.</i> | 213, 214, 215 |
| <i>What good morall men have flourished in evil times.</i> | 216 |
| <i>How a Gentleman is to bestow himselfe in Recreation.</i> | 221 |
| <i>Prodigality condemned, moderation in expence, as well as in the exercise it selfe, commended.</i> | 223 |
| <i>Distinction of times for Recreations, necessarily injoyned.</i> | 226 |

The Table.

*No expence more precious, than the expence of time. ib.
Election of Games for Recreation: which conduce most
to memory or retention; which to pregnancie of conceit or
apprehension. ibid.*

ACQUAINTANCE. Observat. 6.

Of the use of Acquaintance. pag. 233
*Mans security, the Devils opportunity. 235. lin. 6
 A display of some Monasticke professors. ibid.
 Privacie no lesse perillous than societie. 236.
 The particular benefits derived from Acquaintance,
 Discourse.
 extend to Advice. ibid.
 Action.*

*Of the benefit we reape by Acquaintance in matters of
 Discourse. ibid.*

Of the choice of Acquaintance in matters of advice. 238

*Friendship resembled to the Iuniper tree, whose wood is
 sweetest, shade coolest, and coale hottest. 239. marg.*

*Of the benefit properly derived from one friend to an-
 other in every peculiar Action. 241*

The Expressive Character of a reall friend. 243

*The benefits which redound from the mutuall union or
 communion of friends in the exercise of pleasure. 245*

All jests either festive or civill. 246

Those jests are best seasoned, that are least salted. 248

*A rule of infallible direction touching choice of Ac-
 quaintance. ibid.*

*Of the choice or judicious approvment of Acquain-
 tance, in affaires of highest consequence. 249*

*Neither Timist nor Timonist are within the Lists of
 Acquaintance to be entertained. ibid.*

*The Timist, or Time-observer, displayed and displa-
 ced. ibid.*

*The Timonist, or Time-detracter, discovered and dis-
 carded. 254.*

Evill

The Table.

| | |
|---|---------------|
| <i>Evill Societie the source of all sensuality.</i> | 253 |
| <i>What directions are to be observed in the choice of a wife. 256. *Which branch hath proper relation to three choice Characters annexed to the end of this Worke; which Characters are in some Copies only annexed, and for some other Observations hereafter reserved.</i> | |
| <i>The harsh and heremiticall conceit of the Carthaginian Arminius, touching Marriage.</i> | 257 |
| <i>The Character of a shamelesse wanton.</i> | 259, 260 |
| <i>The Character of a shamefast woman.</i> | 263, 264 |
| <i>Advice in respect both of portion and proportion.</i> | 263 |
| <i>Privileges granted to such as are married.</i> | 265 |
| <i>Nobilitie and Affabilitie hold equallst concurrence.</i> | ibid. lin. 34 |
| <i>Sundry inducing motives to Love recounted.</i> | 268, &c. |
| <i>Of Constance in the choice of Acquaintance.</i> | 271 |
| <i>Who are best consorts to pray with, to play with, to converse or commerce with.</i> | 272. lin. 34 |
| <i>Three faculties of the understanding, with their Objects.</i> | 276 |
| <i>Of reservancie towards Acquaintance.</i> | 279 |
| <i>A two-fold } 1. In concealing our secrets. reservancie; } 2. In retaining our substance.</i> | 280 |
| <i>An admirable story, clozing with an unexpected Catastrophe, of a prodigall Gentleman and an unconscionable Creditor.</i> | 287 |
| <i>Of the absolute end of Acquaintance.</i> | 292 |
| <i>All things by course of nature have their proper end, save only suits of Law, which admit no end.</i> | ibid. lin. 32 |
| <i>A briefe Survey of Acquaintance in City, Court, and Countrey.</i> | 293, 294 |
| <i>Learning, the movingst inducement and exquisitest ornament of Acquaintance.</i> | 295 |
| <i>Titles formerly conferred on such as were learned.</i> | ibid. |
| <i>The absolute ayme or end of Acquaintance, is either to better them, or be bettered by them.</i> | 296 |

The Table.

Especiall offices wherein friendship and Acquaintance should be exercised. 297

What gracious effects were produced by the friendly compassion of those faithfull instruments of Gods glory, in the first conversion of this kingdome. 298, 299, &c.

The flourishing state of the Church, amidst many hoary winters of innovation, turbulent times of persecution. 300

An excellent conclusive precept recommended to all young Gentlemen. 304

MODERATION. Observat. 7.

Moderation defined. pag. 306

Our life a medley of Desires and feares. 305

*Moderation of Princes in their contempt of So^{ve}raign-
tie, illustrated by an example of one of our owne.* 309

*Otho's resolution, who by dying had rather prove him-
selfe a mortall creature, than by living, load himselfe with
cares of an Emperour.* 310

No vertue can subsist without Moderation. 311

*A review of those maine assailants of Temperance, Lust,
Ambition, Gorgeousnesse in apparell, luscious fare, compa-
ny-keeping, &c. illustrated by divers instances.* 315, 316

What excellent fruits are derived from Temperance.

313

Conquest of a mans affections the greatest victory. 315

Chastity the choicest ornament of Youth. 316

*A distinction of degrees, Conjugall, Viduall, Virgi-
nall.* 322

*A more particular display of Cheaters, with their obse-
quious natures, &c.* 329

*Wherein Mode- } Expence of coine.
ration is to be used. } Expence of time.* 331

*Motives to Hospitality, with a reclaime of our Gen-
try from the Court to their Country.* 332

*Three sorts of persons encountred and reprov'd for their
abuse*

The Table.

| | | |
|--|--|------------|
| <p>abuse or carelesse Ex- pence of Time, the</p> | <p style="font-size: 2em;">{</p> <p>Ambitious. Voluptuous. Miserably-covetous.</p> | <p>339</p> |
| <p>The Ambitious mans designs aptly compared to Do- mitians catching flies, or the misty conclusions of the delu- ded Alchymist.</p> | | |
| <p>340</p> | | |
| <p>The Voluptuous Libertine mis-employeth time in two respects; {</p> | | |
| <p style="margin-left: 2em;">1 In respect of himselfe.</p> | | |
| <p style="margin-left: 2em;">2 In respect of those good creatures, ordained for the use and service of himselfe. <i>ibid.</i></p> | | |
| <p>The Covetous wretches Treasury, the store-house of his misery.</p> | | |
| <p>342</p> | | |
| <p>Nothing so terrible as the approach of Death to a world- ling.</p> | | |
| <p>343</p> | | |
| <p>Moderation of the passions of the minde, reduced to two subjects, Joy.</p> | | |
| <p style="font-size: 2em;">{</p> <p>Sorrow.</p> | | |
| <p>344</p> | | |
| <p>The Christians Joy is no carnall but a spirituall joy. <i>ib.</i></p> | | |
| <p>His sorrow is not a sorrow unto sinne, but a sorrow for sinne.</p> | | |
| <p>345</p> | | |
| <p>It is made the sense of sorrow, because the sense of sin.</p> | | |
| <p>346</p> | | |
| <p>Wherein Moderation is to be limited.</p> | | |
| <p>347</p> | | |
| <p>The occasion of all immoderation derived from those three troubled Springs: {</p> | | |
| <p style="margin-left: 2em;">Concupiscence of the flesh;</p> | | |
| <p style="margin-left: 2em;">Concupiscence of the eye;</p> | | |
| <p style="margin-left: 2em;">Pride of life.</p> | | |
| <p>348</p> | | |
| <p>Excellent rules prescribed for moderating cares of the flesh.</p> | | |
| <p>349</p> | | |
| <p>The Eye, as it is the tenderest and subtillest Organ of all others, so should the object whereon it is fixed, be the purest and clearest of all others.</p> | | |
| <p>352</p> | | |
| <p>The Eagle an Embleme of Divine Contemplation. <i>ib.</i></p> | | |
| <p>The worldlings earthly honour resembled to the bird Ibis, her filthy nature.</p> | | |
| <p><i>ibid.</i></p> | | |
| <p>The desperate fate of an inamored Italian.</p> | | |
| <p>353. lin. 14.</p> | | |
| <p>The proud Luciferians of this world similized to the</p> | | |
| <p>A 3</p> | <p>Chameleon,</p> | |

The Table.

Chameleon, who hath nothing in his body but lungs. *ibid.*
lin. 33.

Promotion declares what men be; instanced in Cardinall Woolsey. 354

The power of Prayer expressed by these three distinct

Gods honour;
Mans armour;
The Devils terror.

Characters: It is

Or thus.

Gods oblation;
Mans munition;
The Devils expulsion.

Which pious practice, as it is Gods sacrifice, so should it be mans exercise. 355

An absolute clozing direction tending to true Moderation. 356

Of the accomplished end which attends Moderation. 357

The difference betwixt the Ethnick and Christian Ethicke, in the opinion of felicitie. *ibid.*

The Exercise of Moderation reduced to a three-fold

{ 1 Overcoming of Anger, by the spirit of patience.
practice; { 2 Wantonnesse, by the spirit of continence.
 { 3 Pride, by the spirit of lowlinesse. 361

He who useth his tongue to filthy communication, incurs a

three- { 1 In dishonouring his Maker.
fold of- { 2 In blemishing his soules image or feature.
fence. { 3 In ministring matter of scandall to his brother. 363

Wherein true Content properly consisteth. 364

Those two passions or affections of desire and feare; desire of having more than we have; feare of losing what we already have, may be properly said to have a three-fold re-

spect: To the goods or Endowments of { Minde. }
 { Body. } 365
 { Fortune. }

No Attendant more tenderly constant to a Gentlemans reputation

The Table.

reputation, than Moderation. 371
Moderation the best Monitor in advising and advancing him to the true title of honour. *ibid.*

PERFECTION. Observat. 8.

NO Perfection in this life absolute, but graduall. pag. 373
 Two considerations } 1 The foe that assaults us.
 of maine consequence: } 2 The friend that assists us. 373
The Christians complete armour. *ibid.*
The first institution of Fasts, with the fruit thereof. 377
The power of Prayer: with examples of such as were most conversant in that holy Exercise. *ibid.* & 378
Circumstances observable in workes of charitie and devotion. *ibid.*
Objections and resolutions upon the ground of Perfection. 381. lin. 16
Of the Contemplative part of Perfection. 382
A Corollary betwixt the Heathen and Christian contemplation. 384
Examples of a contemplative and retired life. 387
A three-fold { 1 *Worthinesse of the soule;*
& Meditation of { 2 *Unworthinesse of Earth;*
necessarie impor- { 3 *Thankfulnesse unto God, who made man the wor-*
tance: { *thiest creature upon Earth.* 389
Of the Active part of Perfection. 391
No contagion so mortally dangerous to the body, as corrupt company is to the soule. 393
Two especiall memorials recom- { 1 *The Author of our creation.* { *ib.*
mended to our devoutest meditation. { 2 *The End of our creation.* {
A foure-fold Creation. 394. lin. 8
The fabulous and frivolous opinions of saure Heathen Philosophers, ascribing the creation of all things to the saure Elements. 396. lin. 6
Their arguments evinced by pregnant testimonies, both of Scriptures and Fathers. *ibid.*
The End of our creation. 397
Singular precepts of Mortification. 399
Idlenesse begetteth security, properly termed the Soules Lethargy. 400
A Christians Ephemerides; or his Evening account. 401
The Active part of Perfection, prefer'd before the Cōtemplative. 403
No ARMORY can more truly deblazon a Gentleman, than acts of charity

The Table.

| | |
|---|---|
| <i>charity and compassion.</i> | 404 |
| <i>The Active preferred before the Contemplative, for two respects; the first whereof hath relation to our selves; the second to others.</i> | 407, 408 |
| <i>Ignorance is to be preferred before knowledge loosely perverted: with a comparison by way of objection and resolution, betwixt the conveniences of Action and Knowledge.</i> | 406, 407 |
| <i>Action is the life of man, and Example the direction of his life.</i> | 409. l. 3 |
| <i>Wherein the Active part of Perfection consisteth.</i> | 410 |
| <i>Active Perfection consisteth in Mortification of Action and Affection.</i> | |
| <i>Mortification extends it selfe in a three-fold respect, to these three distinct Subjects:</i> | <div style="display: flex; align-items: center;"> <div style="flex: 1;"> <div style="font-size: 2em; margin-right: 5px;">}</div> <div> <div>1 Life.</div> <div>2 Name.</div> <div>3 Goods.</div> </div> </div> </div> |
| <i>illustrated with Eminent Examples of Christian resolution, during the ten Persecutions.</i> | 411, 412 |
| <i>Not the act of death, but the cause of death makes the Martyr.</i> | 414 |
| <i>No action, how glorious soever, can be crowned, unlesse it be on a pure intention grounded.</i> | 415 |
| <i>Mortificat. in respect of</i> <div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 2em; vertical-align: middle;">}</div> <div> <div>1 Inturning our eares from such as praise us. name or report, is two-fold:</div> <div>2 In hearing with patience such as revile us.</div> </div> </div> | 413 |
| <i>Scandals distinguished: and which with more patience than others may be tollerated.</i> | 424, 425, &c. |
| <i>Mortification in our contempt of all worldly substance: pitching upon two remarkable</i> <div style="display: inline-block; vertical-align: middle;"> <div style="font-size: 2em; vertical-align: middle;">}</div> <div> <div>1 By whom these blessings are conferred on us.</div> <div>2 How they are to be disposed by us.</div> </div> </div> | 427 |
| <i>Vain-glory shuts man from the gate of glory.</i> | 428 |
| <i>An exquisite connexion of the precedent Meditations.</i> | 430 |
| <i>The absolute or supreme end wherto this Actuall Perfection aspireth, and wherein it solely resteth.</i> | 434 |
| <i>Singular Patternes of Mortification, in their Contempt of life, and embrace of death.</i> | 439, 440 |
| <i>The reason of his frequent repetition of sundry notable occurrences throughout this whole Booke.</i> | 439 |
| <i>The Heart can no more by circumference of the World be confined, than a Triangle by a Circle filled.</i> | 442. lin. 23. |
| <i>Though our feet be on Earth, our faith must be in Heaven.</i> | 445 |
| <i>A pithy Exhortation; A powerfull Instruction; clozing with a perswasive Conclusion.</i> | 453, 454, 455 |
| <i>A Character intituled A Gentleman.</i> | |



THE ENGLISH GENTLEMAN.

YOUTH.

Argument.

The dangers that attend on Youth; The vanitie of Youth, display'd in foure distinct Subjects; Three violent passions incident to Youth; Physicke prescribed, and receits applied to cure these Maladies in Youth.

YOUTH.



Howsoever some more curiously than needfully may seeme to reason, that there be diuers Climactericall or dangerous yeeres in mans time; sure I am, that in mans age there is a dangerous time, in respect of those Sinne-spreading Sores which soile and blemish the glorious image of the soule. And this time

Observat. 1.

B

is

YOUTH.

The Dangers
that attend on
Youth.

*Unum est instar
belluæ humiliari,
aliud est bellu-
mos mores imita-
ri.*

** Vicina lapsi-
bus ad obsecra-
tionem.
Hieron.
Omnia in hac æ-
tate juvenescunt
vilia.
Euseb. lib. 3. 17.*

is *Youth*, an affecter of all licentious liberty, a Comicke introducer of all vanitie, and the only Heire apparent to carnall securitie. This it was which moved that princely Prophet to pray, *Lord forgive mee the Sinnes of my youth*. Sins indeed; because the youthfull sinner is ever committing, but never repenting, usually provoking God, but rarely invoking God. This is hee who *Snuffeth the wind*, with the wilde *Asse* in the desert, being like the *Horse or Mule* which hath no understanding, by giving *Sense* preeminence above *Reason*: and walking in the fatnesse of his heart, as one wholly forgetfull of God. He may say with the Psalmist, though in another sense, *Ut jumentum factus sum apud te*: upon exposition of which sentence, it is laudable (saith *Euthymius*) that in the sight of God we take our selues as Beasts to shew our humility, but not to resemble beasts in ignorance or brutish sensualitie. Many are the dangerous shelves which menace ruine and shipwracke to the inconsiderate and improvident *Soule*, during her sojourning here in this Tabernacle of clay: but no time more perillous than the heat of * *Youth*, or more apt to give fuell to the fire of all inordinate desires; being as ready to *consent*, as the Devil is to *tempt*, and most willing to enter parley with her spirituall enemy upon the least assault. It is reported by *Eusebius*, that Saint *Iohn* meeting a strong young-man, of good stature, amiable feature, sweet countenance, and great spirit, it straightway looking upon the *Bishop* of that place, he said thus unto him: *Christ being witnesse and before the Church, I commend unto thee and thy care this young man, to be especially regarded and educated in all spirituall discipline*. Whom when the *Bishop* had received into his tuition, and promised that he would performe whatsoever he ought, *S. Iohn* againe and againe gives his charge, and contesteth his fidelity: and afterwards he returnes to *Ephesus*. The *Bishop* takes the young man home: brings

GENTLEMAN.

3

YOUTH.

brings him up as his owne sonne, keeps him within the limits of his dutie, intreats him gently, and at last baptiseth him, and confirms him. Afterwards, upon remitting something of his care, and giving freer reines to his libertie, the *young man* takes occasion to shake off the yoke of tuition, and falls into bad company, who corrupt him: diverting his course from the path of vertue by these meanes. First, they invite him to banquets, then they carry him abroad in the *Night*, afterward to maintaine their profuser expence, they draw him to theevery, and so by degrees to greater wickednesse, being now made Captaine in this theevish company. At last Saint *Iohn* returnes and saith; *Goe to Bishop, give me my depositum, which I and Christ committed unto thee in the Church which thou governeest.* The *Bishop* was astonished, thinking that he had deceitfully demanded some money which he never received, and yet durst scarce distrust the Apostle. But as soone as Saint *Iohn* said, *I demand the young man and soule of my brother*: the old man hanging downe his head, sighing and weeping, said; *ille mortuus est*, he is dead. *How and with what kinde of death*, said *Iohn*? *Deo mortuus est*, hee is dead unto God, answered the *Bishop*: *Nam nequam & perditus, & uno verbo Latro evasit*: for he is wicked and lost, and in a word a Theefe. Much matter might be collected from this Story, to enlarge the ground of our Proposition, to wit, what imminent dangers are ever attending on *Youth*, and how easie it is by the painted flag of vanity, and sensuall pleasure, to draw him to ruine. For doubtlesse, many excellent rules of instruction had this grave *Bishop* delivered and imparted to his young Pupil: many devout taskes and holy exercises had hee commended to his practice: many prayers full of fervent zeale had hee offered for his conversion: many fighes had he sent, many teares had he shed to reclaime him from his former conversation. Yet see, how soone

YOUTH.

Si ingratus dixeris, omnia dixeris.
Min. Publianus.

Qui sumus, Qui in erimus, in Ephraim constitutum est.

this *youthfull* Libertine forgets those instructions which hee had taught him, those holy taskes which were injoynd him, those zealous prayers which were offered for him, those unfained sighes and teares which were shed for him ! hee leaves this aged Father, to become a Robber, he flies from the Temple to the mountaine ; he puts off the roabe of truth, and disguiseth himselfe with the vizard of theft. And no small theefe, but a Leader. *Rachel* was a theefe, for shee stole idolls from her father ; *Iosuah* was a theefe, seeing hee stole grapes from *Canaan* ; *David* was a theefe, seeing he stole the bottle of water from *Saul* ; *Ionathas* was a theefe, since he stole hony from the Hive ; *Iosaba* was a theefe, since he stole the infant *Ioash*. But here was a theefe of another nature ; one, whose vocation was injury, profession theevery, and practice crueltie : one, whose ingratitude towards his reverend Foster-father, merited sharpest censure : for *Byfias*, the Grecian, *Osiges* the *Lacedemonian*, *Bracaras* the *Theban*, and *Scipio* the *Roman*, esteemed it lesse punishment to be exiled, than to remaine at home with those that were *ungratefull* for their service. So as, it is not only a griefe, but also a petillous thing, to have to doe with *ungratefull* men. And wherein might *ingratitude* be more fully exemplified than in this *Young-man*, whose disobedience to his Tutor, sleighting his advice that had fostered him, deserved severest chastisement ? But to observe the cause of his fall ; wee shall finde how soone those good impressions, which he had formerly received, were quite razed and defaced in him, by reason of depraved company : whence we may gather, that *Youth*, being indeed the *Philosophers rasatabela*, is apt to receive any good impresseure, but spotted with the pitch of vice, it hardly ever regaines her former puritie. Whence wee are taught, *not to touch pitch, lest we be defiled* : for as that divine Father saith, *Occasiones faciunt Latrones*.

Truth

GENTLEMAN.

Truth is, the sweetest Apples are the soonest corrupted, and the best natures quickliest depraved. How necessary therefore, the care and respect *Youth* ought to have in the choyce and election of his *Company*, may appear by this one example, which sheweth that *Society* is of such power, as by it *Saints* are turned into *Serpents*, *Doves* into *Devils*: for, *with the wise wee shall learne wisdome, and with the foole we shall learne foolishnesse*. Dangerous therefore it is, to leave illimited *Youth* to it selfe: yea, to suffer *Youth* so much as to converse with it selfe. So as, that *Greeke Sage*, seeing a *Young man* privately retired all alone, demanded of him what hee was doing? who answered, *he was talking to himselfe*. Take heed, quoth he, *thou talke not with thine enemy*. For the naturall pronenesse of *Youth* to irregular liberty is such, as it is ever suggesting matter of innovation to the Soveraigntie of reason. Now to reduce these enormities incident to *Youth*, to certaine principall heads, we will display the *Vannie* of *Youth* in these foure distinct *Subjects*: *Gate*, *Looke*, *Speech*, *Habits*: that by insisting and discoursing on each particular, we may receive the feature of *Ladie Vanitie* portrayed to the life.

IT is strange to obierve how the very *Body* expresseth the secret fantasies of the minde: and how well the one sympathizeth with the other. I have seene even in this one motion, the *Gate*, such especiall arguments of a proud heart, as if the body had beene transparent, it could not have represented him more fully. And I have wondered, how *Man* endued with reason, could be so far estranged from that wherewith he was endued; as to strut so proudly with feet of earth, as if hee were never to returne to earth. But especially, when *Youth* is employed in ushering his *Mistresse*, hee walkes in the

§

YOUTH.

Diog. cyn.

Letum non citius relinquens, quam in Deum delinquens: nim citius surgens, quam insurgens.
The vanitie of *Youth* displayed in foure distinct Subjects.

GATE.

YOUTH.

*Audacia pro
mundo habetur.
Salust. in Bell.
Catil.*

Dan. 4. 17.

29.

30.

street as if hee were dancing a *measure*. He verily imagines the eyes of the whole Citie are fixed on him, as the very patterne which they esteeme worthy imitation: how neerely then concerns it him to stand upon his equipage. He walkes, as if he were an *upright* man, but his sincerity consists onely in *dimension*. He feares nothing so much as some rude encounter for the *Wall*, and so be discredited in the sight of his *Idoll*. Now I would be glad to weane this *Phantasticke* from a veine of lightnesse, and habituate him to a more generous forme. First, he is to know, how that which is most native and least affective, deserves choicest acceptance. We were not borne to glory in our feet, the *Bases* of *Mortalitie*: but to walke as *children of light*, in *holinesse* and *integritie*. Safer it were for us, to observe and make use of that, which the *Swan* is reported to use, when at any time shee glories in the whitenesse of her colour, to wit, shee reflects her eye upon her blacke feet, which qualifies her proud spirit: making her so much the more dejected, as joying before in her owne beautie, shee was erected. Excellently was that *Embleme* of humane frailtie shadowed in the image of *Agathocles* the *Syracusan* tyrant, who commanded his *Statue* to be composed after this sort: the *Head* to be of gold, signifying purenesse, the *armes* of *ivory*, intimating smoothnesse, the *body* of *brasse*, implying strongnesse, but the *feet* of *earth*, importing weaknesse. Be the *Head-peece* never so pure; be it a *Diadem* of gold wee weare, it cannot promise to us perpetuities; wee stand on *earthen feet*, how may we then stand long, relying on such weak supporters? Though *Nebuchadnezzar* strut never so proudly upon the turrets of his princely Palace, saying, *Is not this great Babel which I have builded?* hee knowes not how soone he shall be deprived of his glory, and be enforced to feed with the *Beasts* of the field, being as one estranged from his former

GENTLEMAN.

mer magnificence. *Quid ergo ad nos consolatio mundi?* Let us not glory in mundane vanitie, nor repose too much confidence in these *feet* of frailtie. *Sipes interis, mens sit in calis*; Though our *foot* be on earth, let our *minde* be in heaven: knowing, that (as Saint Augustine saith) *Three cubits of earth doe expect us*; and how little or much so ere wee possesse, this is all that shall be left us.

THe next Subject we are to treat of in this Display of youthfull vanity, is his *Looke*: wherein hee is ever noted to shew a kinde of contempt, expressing by his *eye*, what he conceives in his *heart*. Here is *oculatus testis*, an eye-witnesse to tax him of his pride; disdain-ning to fix his eye upon the lower shrubs, as if a reflex on them should derogate from his glory. They that looked upon *Sylla's* ring, could not choose but take notice both of *Sylla's* seale and the treason of *Iugurth*; so he, that should but eye a proud *Look*, could not choose but collect from what heart so disdainfull a *Looke* proceeded. I have ever observed, the most *generous* to be least affective in this kinde: for it is, and hath beene ever an inherent propriety in them, to expresse a generous *affability* as well in *Looke* as *Speech*. The *eyes* (saith a good Father) are *members* of the *flesh*, but *windowes* of the *mind*; which, Eagle-like, should be ever erected to the beames of righteouinesse, and not depressed by any unworthy object of externall basenesse. The only *Sight* of God is the true *food* and *refection* of our *minds*: we look to be satisfied, but satisfaction we cannot finde in any outward object; much lesse in contempt of our poore brother, who many times exceeds us more in worth, than we him in birth. But tell me, *Young Gallant*, what it is that moveth thee to this contempt of others? Is it thy *descent*? alas, that is none of thine; thou

7
YOUTH.

Seneca.

LOOKE.

Plutarch. in vit. Syll.

August.

Gregor.

YOUTH.

thou deriwest that glory from thine *Ancestors*, whose honour by thy vertues as it liveth, so obscured by thy ignoble life, dieth. Yea, recall to minde how many glorious *Houses* now lye buried in the grave of oblivion, by the vicious course of irregular *Successors*: and again, how many *Houses*, whose *Names* formerly were not so much as knowne, either raised from others ruine, or advanced by industrious merit, usurpe their glory. Is it thy *Riches*? Indeed, if the *Philosophers* axiom bee true; *Riches* is a signe of eternall glory, there were some reason to glory in them: but we shall finde this glory meerely imaginary, yea a great darkner and blemisher of the internall glorie and beautie of the minde. For as the *Moone* doth never eclipse, but when she is at the full: so the *Minde* is never so much obscured, as it is with the superfluitie of *Riches*. And againe, as the *Moone* is farthest off from the *Sunne* which giveth it light, when it is at the full; so a *Man*, when he is the fullest of *Riches*, is farthest off from that equitie and justice, which ought to give him light in all his proceedings. And therefore, he might doe well herein to imitate the *Fly*, which putteth not her feet in the great masse of honey, but only taketh and tasteth with her tongue so much thereof as serveth her turne, and no more, lest by doing otherwise, she might remaine taken and drowned therein. Yea, if we should but reflect and take a view of certaine *Ethnickes*, whose admirable contempt of *Riches* eternized them, wee should observe what inimitable continencie was in them, and what an *Hydropicke* thirst of avarice remaineth as yet unquenched in us. And though we must live according to *Lawes*, and not to *Examples*, yet *Cicero* held that nought could be taught without *example*; wherefore, to enforce this argument further, wee will here produce certaine *Heathens*, who contemned *Riches* so much, as being offered, yea obtruded, they would not accept

accept them. *Anacharses* refused the treasure sent him by *Cræsus*: *Anacreontes* refused the treasure sent him by *Polycrates*: and *Albionus* refused the treasure sent him by *Antigonus*. The like moderation we read in *Fabius Maximus*, *Crates*, *Mimus*, and most of the Greeke Philosophers. This indifferencie towards *Fortune*, is excellently described by the sententious *Seneca*, concluding, *Nihil eripit fortuna, nisi quod ipsa dedit*. To insist on more examples, were to enlarge this branch too much; we will therefore shut them all up with that divine observation of the wise *Simonides*; who being asked once, whether *Vertue* or *Riches* were of more reputation, made answer, *That the vertuous did more frequent the doores of the rich, than the rich the vertuous*: Thence inferring, that *Wealth* was a great nourisher of *Vice*, and *Povertie* of *Vertue*; or rather implying, how those who are richest are oft-times the retchleest, being ever with vices more infected, who are to highest fortunes advanced. Wherefore I assure me, thou wilt not glory in riches, for they deprave the Soule, which should be in the Body, like a *Queene* in her *Palace*. Whence then proceedeth this haughty *Looke*? perchance thou wilt object, that thou art a man of *Place*; admit thou beest: is there nothing thou canst finde to expresse the eminence or greatnesse of thy *Place*, to which thou art called, save a disdainfull or surly *Looke*, a neglectfull or scornfull countenance, contemptuously throwne upon thy inferiour? Surely, if such an one thou be, how great so ere thou be, I will admire rather thy *Seat* than thy *Selfe*: and conclude with *Aristippus*, *A stone sits upon a stone*. These are they, at whom our Moderne Poet glanced pleasantly, when he saith;

„ They dare not smile beyond a point,
for feare t'unstarch their *Looke*.

So punctuall and formall they are, as besides a kinde of
C formall

D: tranq. an.

Quo altior in di-
vitiis, eo copiosi-
or in vitiis.

Ber. de inter.
Dom.

YOUTH.

formall and phantasticke humour they are nothing: or to expresse them better; They thinke it a derogation to honour, to converse with basenesse; They shew a great deale of peremptory command in an awfull *Looke*, imagining it a sufficient argument of greatnesse, for *Midas* Asse to have *Minos* countenance:

*For thus hath Time drawne out their formes to me,
They be and seeme not, seeme what least they be.*

Since then neither *Descent*, for that is derived from others; nor *riches*, aptest to deprave us of all others; nor *place*, being worst expressed in glorifying our selues and contemning others; should move us to put on the countenance of disdain to our inferiours: we are to conclude, that *Humilitie*, as it opens the gate unto glory, so *Affabilitie*, a vertue right worthy of every generous minde, cannot be better planted than in the eyes, those *Centinels* which guard us, those two *Lights* which direct us, those adamantine *Orbes* which attract affection to us.

Metam. 1.

*A face erected, first to man was given,
T'ereit his eyes unto the King of heaven.*

Let not then any other object entertaine it, at least, not retaine it: if they be to be employed in any worldly object, let them be employed in contemplating his workes who made the world; for all other objects are but meere vanitie and affliction of spirit.

SPEECH.

*Sine loquela non
potest stare socie-
tas. Arist.
Aug. de Magist.*

THe third Subject we are to discourse of, is *Speech*; a proprietie wherein *Man* is distinguished from other creatures: yea, the only meanes to preserve societie among humane creatures. *Quanto melius est docere quam loqui, tanto melior est quam verba locutio*, saith *S. Augustine*: By how much better it is to teach than to speake, by so much better is *Speech* than words. Here this learned Father maketh a maine difference betwixt

Speech

GENTLEMAN.

II

YOUTH.

Speech and Words: which distinction may be properly applied to the argument whereof we now treat. The rash *Young man*, who useth no guard to his *mouth*, nor no *gate of circumstance* unto his *lips*, inureth himselfe to many *words*, but little *Speech*. Now to define *Speech*, it is nothing else than an *apt composing*, and an *opportunate uttering of words*; whence it is said, *Words spoken in season or opportunitie, are like apples of gold with pictures of silver*. And herein is *Youth* many times blameworthy, who will professe himselfe a *Speaker*, before he know what to speake; yea, putting his oare in every mans boat, admits no conference, no treatie, no discourse, how transcendent soever, but he will be a *Speaker*: though it oft-times move some wise *Phocion* to say to this jangling *Pithias*, *Good God, will this foole never leave his babbling?* *Aristotle* debating of the convenience and proprietic of discourse before *Alexander*, maintained that none were to be admitted to *Speake*, but either those that managed his warres, or his *Philosophers* which governed his house. Observe here what strictnesse was imposed even upon *Heathens*, to re-
 straine them from too much libertie of *Speech*, onely such being admitted to speake, whose approved judgement in militarie or philosophicall discourse might worthily be said to deserve attention. Divers reasons of no small consequence might be here produced, why *Young men* were not to give their opinions in any matter of State in publike places; but we will reduce them to two. The first whereof may be imputed to their *rashnesse in resolving*; the second to a passionate *hottenesse in proceeding*. For the first, to wit, *rashnesse in resolving*: it is the propertie of *Youth* without premeditation to resolve, and without counsell to execute. Now is it possible any good effect should succeed from such unsteadie grounds? Yes, you will say; some are of that present and pregnant conceit, as a matter is no sooner
 C 2 imparted,

Psal. 141. 3.

Prou. 25. 11.

In vit. Phoc.

In lib. de secr. secret.

Two reasons
 why *Young men*
 were not ad-
 mitted to deli-
 ver their opi-
 nions in pub-
 like assemblies.

YOUTH.

* Οὐκ ἔμελλε.

Pic. Mirand. in
epist. ad Hermol.

Neg. locus, neg.
amicus quisquā
teget, quem ar-
ma non texerint.
Salust. in Bell.
Iugurth.
Ferociam animi,
quam habebat
virus, in vultu
retinuit Catilina.
Salust. in Con-
jur. Catil.

Salust.

imparted, than they apprehend it: and for *Speech*, di-
vers haue had such excellent gifts, as they would shew
more native eloquence in a *Speech* presently compo-
sed, than upon longer preparation addressed. Did not
Tiberius better in any Oration *extempore*, than preme-
ditate? Have not many in like sort, as if secretly * in-
spired, expressed and delivered abundance of profound
learning upon the present? It is true, yet are wee not
hence to collect that *premeditation* is fruitlesse, that rash
and inconsiderate resolves are to be admitted, or *Young*
mens advice, which is for most part grounded on opi-
nionate arrogancie, *καὶ δὲ βία, not καὶ δὲ ἀνδραγαθία, secundum*
opinionem, non secundum veritatem, should be authen-
ticke. For admit *Young men* were eloquent, yet foolish
eloquence (which must needs be in unseasoned *Youth*)
is as a sword in a mad-mans hand, it cannot but hurt
much; being first, apt to perswade, and likewise by de-
livering dangerous matter, no lesse prompt to deprave
the eare that is perswaded. The second reason which
we observed, why *Youth* was not to give his opinion in
any publike place, was his *hotnesse* in proceeding. It is
intolerable for these *Young-heads* to be opposed: they
are deafe to reason, as if opinion had posselt them of
purpose to oppose reason. This appeared in those vio-
lent attempts of *Catiline*, *Cethegus*, *Lentulus*, and their
factious adherents; who, though privately cautioned
and friendly advised by such, whose long experienced
loue and fidelitie assured them of their unfained amity,
yet rather than they would lose the opportunitie of
their aimes, all counsell must be rejected, and their own
private opinions (without ground of reason) embra-
ced. But to come nearer them in our discourse: these
Young-blonds use rather, *Catiline*-like, to speake much
and doe little, than *Iugurth*-like, to speake little, and
doe much. Of all *Innes*, they loue not that of *Harpa-
rates*, with the signe of the finger on his mouth. They
are

are unmeasurably passionate in any argument, and so nailed to their owne opinion, as conceit transports them about reason, and leaves no place for contradiction. It is commonly said, that *Law, Logicke, and the Switzers*, may be hired to fight for any one; and wee have found out one that will match them. Now you have received the character of his *Speech*, I would labour to reclaime him from his error; which to effect the better, he must know, that being a *Gentleman*, (for to such an one chiefly doe I direct my discourse) he can asperse no greater imputation on *Gentry*, than in exercising his tongue in fruitlesse and frivolous discourse, or spending his breath in uselesse or needlesse contention. The *tongue* (as one observes) is a small member: but very glibbery and proane to ruine: apt it is to rebell, if not restrained, prompt to innovate, if not confined. But of all the sallies or excursions which are made by the *tongue*, none in my conceit lesse becomming a *Gentleman*, than in giving reines to *passion*, to slave himselfe to illimited fury: much more profit should he finde in expostulating with *passion*, recalling to minde that saying of *Archytas* so much commended; who being angrie with one of his hinds, said; *O how would I have beaten thee, had I not beene angrie with thee!* Where two meeke men meet together, their conference (saith *Bernard*) is sweet and profitable; where one man is meeke, it is profitable; where neither, it proves pernicious. May your *Speech*, (*Gentlemen*) be so seasoned, as it may relish of discretion: rather learne the art of silence, than to incur the opinion of rashnesse: for the one seldome gives argument of offence, but the other ever. *Speak*, but not with *affectation*, for that gives a better relish to the *ear*, than to the *conceit*: *Speake*, but not in *assentation*, for that is mercenarie, and seemes better in the mouth of a slavish Sycophant, than a generous professant: *Speake* freely, yet with reservation,

Law, Logicke, and the Switzers may be hired to fight for any one.

B. of.

ἡ ἀρετὴ τῆς λό-
γου. Basil. Virtus
maxima, in mole
minima.

YOUTH.

lest the *Comedians* phrase have some allusion to your opennesse; being so full of *chinkes*, as secrecie can haue no hope to finde harbour in your bosome. As to *Speak* all that we know, sheweth *weaknesse*; so to impart nothing of that we know, inferres too much *closenesse*: to observe a meane in these extremes, choice respect is to be had with whom we converse. If we finde him apt to conceale, we may more safely and freely deliver our minde; but where suspicion of secrecie ministers argument of distrust, we are to be more cautelous: for it is great folly to engage our thoughts to the secrecie of him whom wee know not. Worthy commendation was *Augustus* in this respect, who was so choice in the election of a friend, to whom he might communicate his privatest thoughts, as he would employ much time in searching and sifting him, ere he would retaine him. And hence I might take occasion to tax divers, who are too readie to open their bosoms unto all encounter; and yet I must freely confesse, that this credulitie of theirs, meere proceeds from the goodnesse of their nature: for they imagine (such is their easie simplicitie) that others are as secret, as they open. Such is the affabilitie of unexperienced *Youth*, as they cannot reserve the secret of their thoughts, but must discover them upon the first view to their first acquaintance: whence *Plautus*; *Benignitas ejus ut adolescentuli est*; wherein he seemes to instance *Youth*, as a patterne of ingenuous affabilitie, no lesse readie to utter his thoughts, then his subtile applaude is to heare them. Much more fruit should hee reape by observing that divine precept of *Ecclesiasticus*: *Thou that art young Speake, if need be, and yet scarcely when thou art twice asked. Comprehend much in few words; in many be as one that is ignorant: be as one that understandeth, and yet hold thy tongue.* Wherein he proposeth an exact rule to be observed by *Youth*, even in circumstance, as well as substance of Speech.

Speech. Now it may be expected, that I should propose a forme for words, as I have proposed a rule for discourse; but my reply to him, who expects this, shall be the same which *Demoisthenes* made to *Æschynes* the Orator; who having found fault with *Demoisthenes*, questioning him of certaine words which he had pronounced, something rare and strange, was in this sort answered by him; *That the fortunes of Greece depended not upon them.* Only thus much I will adde, to reclaim him, who more curiously then pertinently, insisteth rather on *Words* than *Substance*: that as there is no man but would esteeme him for an indiscreet *builder*, who preferreth the care of his *frontispice* before the maine *foundation*, or such an one for a foolish *Painter*, who bestoweth more art upon the *varnish* than the *picture*: so whosoever intendeth his care rather to finde out words than *matter*, may be holden for a verball Rhetorician, but no serious Orator. To be short, if you will have my opinion touching the use of words: I esteeme such to be most elegant, which are least affected; for there is a native proprietic of *Speech* which best becomes us; being adorned with such ornaments, as grace our discourse better than adulterate art, which many times bestowes so much time upon beautifying her selfe, as shee forgets whom shee should serve.

WE are now to descend briefly to the last, though not least *vanitie* incident to *Youth*; and it is *Habit* or *Attire*. Wherein I have not a little wondered, falling now and then into more serious meditation with my selfe, how any *man*, having reflex, by the eye of his Soule, to his first fall, should glory in these robes or rags of *shame*, being purposely invented to cover his *sinne*. Sinne indeed; for had not man sinned, his shame had never beene discovered. Poore

Fig.

HABIT.

YOUTH.

Fig-leaves were then the onely shelter, to shroud from shame this miserable sinner. Then was *Adam* his owne *Taylor*, and stood not much on fashion, so his nakednesse might finde a cover. Come then and heare mee, thou perfumed *Gallant*, whose *sense* chiefly consists in *sense*; and observe how much thou derogat'st from thy owne worth, in covering a shell of corruption with such bravery. All gorgeous *Attire* is the attire of sinne; it declines from the use for which it was ordained, to wit, *Necessitie*, and dilates it selfe purposely to accomplish the desire of *vanitie*. Forraine Nations, on whose flowrie borders the glorious Sun-shine of the Gospell hath not as yet shined, though for their *Silkes* and *Sables*, none more plenteous or precious, yet with what indifferencie doe they use these riches? It may be you will object, that *Art* hath not as yet showne her cunning amongst them; so as their neglect of fashion meerely proceedeth from want of skillfull *Artists*, to introduce the forme or fashion of other Countries (by meanes of civill government, more curious and exquisite) to their people. But I shall shew, and that by impregnable arguments, how this contempt of pride is naturally planted in them; yea, with what scorne and derision they looke upon other Countries, usually affected to this delicacie and effeminacie in apparell. Such as have travelled, and upon exact survey of the Natures of forraine Countries, have brought the rich fraught of knowledge stored with choicest observations to their native home, have confirmed this: for they have found such contempt in other Nations, touching these fruitlesse vanities, wherein we idolatrize our owne formes, as it stricke admiration in them, as their *Records*, to this day extant, doe apparently witnesse. To instance some whereof, as the *Russian*, *Muscovian*, *Ionian*, yea even the barbarous *Indian*, it may appeare with what reservancie they continue their

their ancient *Habit*; loth, it seemes, to introduce any new custome, or to lose their antiquitie for any vain-glorious or affected Noveltie: with a joynt uniformitie (as it seemes) resolved, *Tam in cultu Numinis, quam apparatu corporis, moribus legibusq; uti presentibus, etiam si deteriores sint.* But leaving them, because we will a while insist upon prophane authorities; let us reflect our dim eyes, bleered with the thicke scales of vanitie, to those Divine *Sages*, whose excellent instructions no lesse imitable than admirable, merit our approbation and observation. It is reported by *Laertius*, that on a time, *Cræsus*, having adorned and beautified himselfe with the most exquisite ornaments of all kindes, that either Art, or cost could devise; and sitting on a high Throne, to give more grace or lustre to his person, demanded of *Solon* if he ever saw a sight more beautifull? Yes (quoth he) *House-cockes, Pheasants, and Peacocks*; for they are clothed with a naturall splendour or beautie bestowed on them by Nature, without any borrowed elegancie. The like contempt appeared in *Eutrapelus*, who valued the internall beautie of his mind, more than the adulterate varnish of Art. Besides, hee was of this opinion, that hee could not doe his foe a greater injury, than bestow on him the preciousest garments he had, to make him forgetfull of himselfe and his owne frailtie; whose nature the Poet excellently describeth thus:

*The Sage Eutrapelus right wisely bade
His foes should have the richest robes he had,
Thinking he did them harme, himselfe much good,
" For given, they made him humble, them more proud.*

Amongst many profitable Laws enacted by *Numa*, the Law * *Sumptuaria* conferred no small benefit upon the State publique. For by that Law was prohibited, not only all profuse charge in *Funerall expences*, but likewise the excessive use of *Apparell*, whereby the Roman

D

state

In vit. Solon.

Horat. epist. l. i.
Ep. 18.

* Ut in exequiis
epul: s; celebran-
dis nimioque ap-
paratu corporis,
omnis inutilis
sumptus probi-
beatur.

YOUTH.

Plutarch. in vit.
Alcibiad.

Socrates.

state grew in short time to great wealth, labouring to suppress those vices, which usually effeminate men the most, to wit, delicacie in fare, and sumptuousnesse in attire. Now there be many, I know, who invent *fashions* meerely to cover their deformities, as *Julius Caesar* wore a garland of Laurell to cover his baldnesse withall; and these seeme excusable, but they are not: for did not he who made thee, bestow this forme on thee? Could not he have stamped thee to the most exquisite or absolute feature, if it had so pleased thy Creator? And wilt thou now controule thy Maker, and by art supply the defects of Nature? Beware of this evill: I can prescribe thee a better and safer course, how to rectifie these deformities. Hast thou a crooked bodie? repaire it with an upright soule. Art thou outwardly deformed? with spirituall graces be thou inwardly beautified. Art thou blinde, or lame, or otherwise maimed? be not therewith dejected, for the *Blind* and *Lame* were invited. It is not the outward proportion, but the inward disposition; not the feature of the face, but the power of grace which worketh to salvation. *Alcibiades*, *Socrates* scholer, was the best favoured Boy in *Athens*; yet, (to use the Philosophers words) looke but inwardly into his bodie, you will finde nothing more odious. So as, one compared them aptly (these faire ones I meane) to faire and beautifull Sepulchres; *Exterius nitida, interius fetida*; outwardly handsome, inwardly noysome. Notable was that observation of a learned *Philosopher*, who professing himselfe a Schoole-master, to instruct *Youth* in the principles and grounds of Philosophie, used to hang a Looking-glasse in the Schoole where he taught; wherein he shewed to every scholer he had, his distinct feature or physnomy: which he thus applied. If any one were of a beautifull or amiable countenance, hee exhorted him to answer the beaurie and comelinesse of his face, with the beaurie of

of a well-disposed or tempered *minde*; if otherwise he were deformed, or ill featured; he wished him so to adorne and beautifie his *minde*, that the excellencie of the one, might supply the defects or deformities of the other. But thou objectest; How should I expresse my *descent*, my *place*; or how seeme worthy the company of eminent persons, with whom I consort, if I should sleight or disvalue this general-affected vanity *Fashion*? I will tell thee: thou canst not more *generously*, I will not say *generally*, expresse thy greatnes of *descent*, *place*, or *qualitie*, nor seeme better worthy the company with whom thou consorest or frequentest, than by erecting the glorious beames of thy *minde*, about these inferiour things. For who are these with whom thou consorest? meere triflers away of time, bastard slips, degenerate impes, consumers of their patrimonie, and in the end, (for what other end save misery may attend them) *Haires* to shame and infamie. These (I say) who offer their *Morning-prayers* to the *Glasse*, eying themselves ~~looking~~ till *Narcissus*-like they fall in love with their owne shadowes. O *England*, what a height of pride art thou growne to? yea, how much art thou growne unlike thy selfe? when, disvaluing thy owne forme, thou deformeest thy selfe by borrowing a plume of euerie Countrey, to display thy pie-coloured flag of vanitie. What painting, purfling, powdring and pargeting doe you use, (yee *Idolls* of vanitie) to lure and allure men to breake their *first faith*, forsake their *first love*, and yeeld to your immodestie? How can you weepe for your sinnes, (saith Saint *Hierome*) when your teares will make furrowes in your face? With what confidence do you lift up that countenance to heaven, which your *Maker* acknowledges not? Doe not say that you have modest mindes, when you have immodest eyes. Death hath entred in at your windowes; your eyes are those cranies, those hatefull portells, those fatall en-

D 2

trances,

*Mibi mirabile fit
quod non ene-
centur, cum tan-
tum onus baju-
lent.*

*Clem. Alex. 2.
Pedag.*

*Hieron. ad Fur.
de vid. Serm.
Tom. 1.*

*Aug. de Christ.
fide.*

YOUTH.

Tertull. de bab.
Mul. cap. 7.

1 Tim. 2 9, 10.

1 Pet. 3. 5.

trances, which (*Tarpeia*-like) by betraying the glorious fortresse or cittadell of your soules, have given easie way to your mortall enemy. *Utinam miserrimus ego* &c. I would I poore wretch (saith *Tertullian*) might see in that day of Christian exaltation, *An cum cerussa, & purpurisso, & croco, & cum illo ambitu capitis resurgatis*: No, you stanes to modestie, such a Picture shall not rise in glory before her Maker. There is no place for you; but for such women as array themselves in comely apparell, with shamefastnesse and modestie, not with broided haire, or gold, or pearles, or costly apparell. But, as becommeth women that professe the feare of God. For even after this manner in time past did the holy women, which trusted in God, tire themselves. Reade, I say, reade yee proud ones, yee which are so haughtie, and walke with stretched-out neckes, the Prophet *Isaiah*, and you shall find your selves described, and the judgement of Desolation pronounced upon you. Because the Daughters of *Zion* are haughtie, and walk with stretched-out neckes, and with wandring eyes, walking and minsing as they goe, and making a tinkling with their feet; therefore shall the Lord make the heads of the daughters of *Zion* bald, and the Lord shall discover their secret parts. And he proceeds: In that day shall the Lord take away the ornament of the slippers, and the calles, and the round tyres. The sweet balles, and the bracelets, and the bonnets. The tyres of the head, and the sloppes, and the head-bands, and the tablets, and the eare-rings. The rings and the mufflers. The costly apparell and the gaites, and the wimples, and the crisping-pins. And the glasses, and the fine linnen, and the hoods and the launes. Now heare your reward: And in stead of sweet savour, there shall be stinke, and in stead of a girdle, a rent, and in stead of dressing of the haire, baldnesse, and in stead of a stomacher, a girding of sack-cloth, and burning in stead of beautie. Now attend your finall destruction: Thy men shall fall by

YOUTH.

by the sword, and thy strength in the battell. Then shall her gates mourne and lament, and shee being desolate shall sit upon the ground. See how you are described, and how you shall be rewarded. Enjoy then sin for a season, and delight your selves in the vanities of *Youth*: be your eyes the Lures of Lust, your eares the open receits of shame, your hands the polluted instruments of sinne: to be short, be your Soules, which should be the Temples of the Holy Ghost, cages of uncleane birds; after all these things, what the Prophet hath threatned shal come upon you, and what shall then deliver you? not your Beautie; for to use that diuine Distich of *Innocentius*,

Tell me thou earthen vessell made of clay,

What's Beautie worth, when thou must die to day?

Nor *Honour*; for that shall lye in the dust, and sleepe in the bed of earth. Nor *Riches*; for they shall not deliver in the day of wrath. Perchance they may bring you, when you are dead, in a comely funerall sort to your graves, or bestow on you a few mourning garments, or erect in your memory some gorgeous Monument, to shew your vain-glory in death; as well as life; but this is all: Those *Riches* which you got with such care, kept with such feare, lost with such griefe, shall not afford you one comfortable hope in the houre of your passage hence; afflict they may, releeve they cannot. Nor *Friends*; for all they can doe, is to attend you, and shed some friendly teares for you; but ere the Rosemary lose her colour, which stickt the Coarse, or one worrne enter the shroud, which covered the Corpse, you are many times forgotten, your former glory extinguished, your eminent esteeme obscured, your repute darkened, and with infamous aspersions often impeached. If a man (saith *Seneca*) finde his friend sad, and so leave him, sicke without ministering any comfort to him, and poore without relieving him; we may thinke such an one goeth to jest,

Y O U R H.

--Prima est hæc
ultio, quod se
Iudice, non o no-
cens absolvitur.
Iuv. Sat. 13.

August. in enar.
sup. 45. Psal.

Bernard. de in-
terdomo. cap. 2.

rather than visit or comfort: and such miserable comforters are these *friends* of yours. What then may deliver you in such gusts of affliction which assaile you? *Conscience*; shee it is that must either comfort you, or how miserable is your condition? Shee is that *continuell feast* which must refresh you; those *thousand witnesses* that must answer for you; that *light* which must direct you; that familiar *friend* that must ever attend you; that faithfull *counsellour* that must advise you; that *Balme* of *Gilead*, that must renew you; that *Palme* of *peace*, which must crowne you. Take heed therefore you wrong not this *friend*, for as you use her, you shall finde her. She is not to be corrupted, her sinceritie scornes it; Shee is not to be perswaded, for her resolution is grounded; She is not to be threatned, for her spirit sleights it. She is aptly compared in one respect to the *Sea*; shee can endure no corruption to remaine in her, but foames, and frets, and chafes, till all filth be removed from her. By *Ebbing* and *flowing* shee purged, nor is she at rest till shee be rinsed. *August. ab agro ad civitatem, a publico ad domum, a domo in cubiculum, &c.* Discontentedly shee flies from the *Field* to the *Citie*, from *publike resort* to her *private house*, from her *house* to her *chamber*; She can rest in no place; *Furie* dogs her behinde, and *Despaire* goes before. For *Conscience* being the *inseparable glory* or *confusion* of every one, according to the *qualitie*, *disposition* or *dispensation* of that *Talent* which is given him, for to whom much is given, much shall be required: We are to make such fruitfull use of our *Talent* that the *Conscience* wee profess we may remaine undefiled, the *faith* wee have plighted may be inviolably preserved, the measure or *Omer* of grace we have received, may be increased, and God in all glorified. Which, the better to effect, wee are to thinke how God is ever present in all our actions; and that (to use the words of *Augustine*) *Whatsoever*

soever we doe, or addresse our selves to doe, it is before him that we doe, yea whatsoever it be that wee doe, hee better knowes it than we our selves doe. It was Seneca's counsell to his friend *Lucilius*, that whensoever he went about to doe any thing, he should imagine *Cato*, or *Scipio*, or some other worthy *Roman* to be in presence. In imitation of so divine a *Morall*, let us in every action fix our eye upon our Maker, *Whose eyes are upon the children of men*; so shall we in respect of his sacred presence, to which we owe all devout reverence, *Abstaine from evill, doe good, seeke peace and ensue it.* Such as defil'd themselves with sinne, by giving themselves over unto pleasure, staining the Nobilitie and splendour of their Soules through wallowing in vice; or otherwise fraudulently, by usurpation or base insinuation, creeping into Sovereignie, or unjustly governing the Common-weale; such thought *Socrates*, that they went a by-path separated from the counsell of the gods: but such, as while they lived in their bodies, imitated the life of the gods, such hee thought had an eie returne to the place from whence they first came. If the *Pagan* had such a divine conceit of those, whose approved life represented a certaine similitude or resemblance of God, as he imagined, no glory could be wanting to them, in regard of their integritie: let us embrace the like opinion, and expresse such apparent demonstrations of sanctitie, that as we exceed the *Pagan* in regard of that *precious light* wee enjoy, so wee may exceed him in the conversation of the life we lead. But how should these *painted Sepulchres*, whose adulterate shape tastes of the shop, glorying in a borrowed beautie, ever meditate of these things? How should their care extend to heaven, whose *Basilike* eyes are only fixed on the vanities of earth? How should that *painted blush* (that *Jewish* confection) blush for her sin, whose impudent face hath out-faced shame? *Two Loves*

YOUTH.

Ant. Soliloq.

cap. 14

Sen. ... Lucil.

Tuscul. quest.

lib. 1.

Y O U T H.

Aug. sup. Psal. 64.

Prov. 5. 5.

Prov. 7.

ἡδονὴ σατανᾶς
 ἡ γὰρ κακία.
 Archib. Tarent.

Prov. 7. 13.

Aug. Ser. 44.

Loves (saith that learned Bishop of Hippo) make two Cities. Hierusalem is made by the love of God, but Babylon by the love of the world. And these are they, who engaged to worldly love, have forsaken their true love; they have divided their hearts, and estranged their affections from that Supreme or Sovereigne good. O then (Young men) come not neere the gates of this strange woman, whose feet goe downe to death, and whose steps take hold on hell. This is the woman with an Harlots behaviour, and subtile in heart. This is shee, who hath deckt her bed with ornaments, carpets and laces of Egypt: and perfuming her Bed with Myrrhe, Aloes and Cinnamon. Take heed thou sing not Lysimachus song; The pleasure of fornication is short, but the punishment of the fornicator eternall. But of this Subject wee are more amply to treat hereafter; onely my exhortation is to Youth, whose illimited desires tend ever to his ruine, that if at any time it be your fortune to encounter with these infectious ulcers, these sin-soothing, and soule-soiling Lepers; and they like that whorish woman in the Proverbs, invite you to their lothed daliance, saying: Come, let us take our fill of love untill the morning: Come, let us take our pleasure in daliance: that you shake off these vipers at the first assault, and prevent the occasion when it first offers it selfe. For know, that which a devout and learned Father saith concerning the dangerous Habit of sinne, is most true: *Prima est quasi titillatio delectationis in corde, secunda consensio, tertium factum, quarta consuetudo*. Sinne begins with an itch, but ends with a skar. The first degree begins with delight, the second with consent, the third with act, and the fourth with custome. Thus Sinne by degrees in men of all degrees, like a broad-spreading tetter, runnes over the whole beautie of a precious soule, exposing the fruits of the spirit to be corrupted by the suggestion of the flesh. But too farre (I feare mee) have I digressed from

from this last branch, whereof I was to discourse, to wit, of *Habit*, or *Attire*: albeit I haue enlarged my selfe in nothing which may seeme altogether impertinent to our present purpose. For discoursing of the vanitie of women (whose phantasticke *Habits* are daily Theames in publike Theatres) I imagined it a necessary point to insist upon: partly to dissuade those *Shee-painters* of this flourishing *Iland* from so base and prostitute practice. Base, for *Festus Pompeius* saith, that common and base whores, called *Schanicola*, used dawbing of themselves, though with the vilest stuffe. Partly to bring a loathing of them in the conceit of all young *Gentlemen*, whose best promising parts use often to be corrupted by their enchantments. And *iv bñ &c.* there is one flower to be loved of women, a good red, which is *shamefastnesse*. Saint *Hierom* to *Marcella* saith, that those women are matter of scandall to Christian eyes, *Quæ purpurisso & quibusdam fucis ora oculisq; depingunt*. I might here likewise justly tax such effeminate *Youths*, whose womanish disposition hath begot in them a love to this hatefull profession; but I will onely use *Diogenes* speech, which hee made to one that had anointed his haire: *Cave ne capitis suavolentia vita malevolentiam adducat*. Or that saying he used to a *Youth* too curiously and effeminatly drest: If thou goest to men, all this is but in vaine; if unto women, it is wicked. So as, being asked a question of a *Young man*, very neatly and finely apparelled, he said, hee would not answer him till he put off his apparell to see whether he were a man or woman. There is another Objection, which I imagine *Youth* will alledge, to prove how expedient it is for him to be choice or curious in respect of apparell. It gaines him more acceptance and esteeme with men of eminent place. But harken how the Apostle opposeth himselfe to this; reproving such whose judgement consists in the eye rather than in the braine, proceeding

Nazian. contra mulieres immodice comptas.

Hierom. de exitu Lea.

Laert. lib. 6.

Laert. ibid.

YOUTH.

James 2 2.

3.

4.

Seneca.

Act. 12. 21, 22.

ἄξιμον ὀψι-
μα.

Aug.

Three violent
passions inci-
dent to Youth.

proceeding thus : If there come into your company a man with a gold-ring, and in goodly apparell, and there come in also a poore man in vile raiment, and yee have a respect to him that weareth the gay cloathing, and say unto him, Sit thou here in a goodly place ; and say unto the poore, Stand thou there, or sit here under my foot-stoole : Are yee not partiall in your selves, and are become judges of evill thoughts ? So as, howsoever these diffident worldlings, *Annulo magis credunt quam animo* ; It is not the *Habit*, but the heart which God accepts : yet most acceptable is that *Habit* which is not so sumptuous as seemely, not so costly as comely. True indeed it is, that the popular eye, which cannot distinguish of the inward beautie, but observeth rather what wee weare, than what wee are, admires nothing more than the outward *Habit* ; as we may reade how much *Herod*, being arrayed in royall apparell, was applauded by the people, who gave a shout, saying, *The voice of God, and not of man*. But that *All-seeing* and *All-searching* care of the Divine Majestie seeth not as man seeth. He prefers *Lezars* rags before *Dives* robes. Though the one be clothed in purple and fine linnen, and the other seeme despicable in the eye of the world, in respect of his Nakednesse ; yet, *mortua necessitate, peribunt opera necessitatis* : the one is translated to glory boundlesse, the other to misery endlesse : for this sorrow which he here felt, ended when he did end ; but the joy which he obtained, exceeded all end. Thus farre have I laboured to answer all such objections as might be proposed in defence of this generall-approved vanitie, concluding ; *Quod peccata Sericea terribilia sunt vitia* ; No finnes like to Silken finnes, for they ever crave *impunitie*, the foster-mother of all *impietie*. I intend yet to proceed in decyphering the lightnesse of Youth, by expressing three grand Maladies incident to Youth ; whereof I purpose to dilate particularly, to move the Young man

to be more cautelous of his wayes, in the maziè Labyrinth of this life. These three (for all the rest may be reduced to them) are comprehended under *Lust*, *Ambition*, *Revenge*: of which briefly, according to our former Method, we purpose here to intreat.

SO exposed is *Youth* to *sense*, and so much estranged from the government of *reason*; as it prosecutes with eagerness whatsoever is once entertained with affection. This might appeare in the ruines of *Troy*, occasioned by the unlawfull love of *Paris*; where the violent intrusion and usurpation of anothers *Bed*, brought an irreparable fall to the *Trojans*. Some have given two reasons, why *Youth* is more subject to this illimited passion, than any other age. The first is, that naturall heat or vigour, which is most predominant in *Youth*, provoking him to attempt the greatest of difficulties, rather than suffer the repulse where hee affects. The second is, want of Employment: which begets this distemperature; whence the *Poet*:

Take away Idlenesse, and without doubt,

Cupids bow breakes, and all his Lampes goe out.

This want of employment was it, which moved *Agisthus* to shew himselfe more familiar with *Clytemnestra*, than stood well with his honour; for had he ranked himselfe with those valiant *Greekes*, whose resolute adventures gain'd them generall esteeme, he had prevented occasion, and purchased himselfe equall renowne by his valour, as by vaine expence of time he incurred dishonour. Wittie and proper was that elegant invention of *Lucian*, who faining *Cupid* to invite the gods to an *amorous feast*, prevailed with all of them to give way to *Love*, till he came to *Pallae*; but she was found conversing with the *Muses*, and would admit of no time to enter parly with *Cupid*. True it is, that exercise

L v s r.

Two reasons
why *Youth* is
naturally sub-
ject to this ill-
imited passion.

YOUTH.

draweth the mind from effeminacie, as remifneffe feeds the defire, and addes fuell to unlawfull heat. And no leffe occafion gives wanton difcourfe, or Lascivious Bookes to the enraged affections of diftempered *Youth*: fo as, much more blessed were the State, if restraint were made of composing or publishing fuch Subjects, where every leaf instructs *Youth* in a new leffon of folly. *Alcaus*, a man of good reputation and generall obfervance in the Common-wealth; what toyes wrote he of the love of young men? All the writings of *Anacreon*, are only of love. But moft of all other, *Rheginus* even burned with love, as appeareth by his writings. Yea even Philofophers (and that by the counfell and authoritie of *Plato*, whom therefore *Dicearchus* did worthily reprehend) became the commendors and honourers of love. Such Difcourfes fhould be throwne to the darkeft corner of our ftudies, as that of *Ovids* was by *Augustus*, which tend to corrupt *Youth*, and divert his minde from the exercife of vertue. But alas; to what height of licentious libertie are thefe corrupter times growne? When that *Sex*, where Modesty fhould claime a native prerogative, gives way to foments of exposed loofeneffe; by not only attending to the wanton difcourfe of immodest Lovers, but carrying about them (even in their naked Bofomes, where chafteft defires fhould only lodge) the amorous toyes of *Venus* and *Adonis*: which Poem, with others of like nature, they heare with fuch attention, perufe with fuch devotion, and retaine with fuch delectation, as no Subject can equally relifh their unfeafoned palate, like thofe lighter difcourfes. Yea (which hath ftruck me to more admiration) I have knowne divers, whose unriper yeers halfe affured me, that their greene *Youth* had never instructed them in the knowledge, nor brought them to conceit of fuch vanities, excellently well read in thofe immodest Measures; yea, and prompt enough to fhew

proofes

proofes of their reading in publike places. I will not insist upon them, but leave them, to have their names registred amongst those infamous Ladies; *Semphronia*, *Scribonia*, *Clitemnestra*, *Cleopatra*, *Faustina*, *Messalina*, whose memories purchased by odious Lust, shall survive the course of time; as the memory of those famous Matrons, *Octavia*, *Porcia*, *Cecilia*, *Cornelia*, shall transcend the period of time. To expresse what especiall motives tend most to increase of this passion, I thinke it not amisse: because I hold it necessarie to propose the cause, before we come to cure the effect. For I thinke, according to the opinion of *Socrates*, that then my instructions have brought forth good fruit, when by them any one shall be provoked to apply his disposition to the knowledge and practice of vertue. Which, the better to effect, you shall know, that there is no one Motive more generally moving, or enforcing to an eager pursuit of our immoderate affections, than curious or luscious fare, delicious liquors, which might appear (if we should have recourse to History) in those prodigall feastings of *Anton.* and *Cleopatra*: where no cost was spared to give more free course to lascivious desires. To prevent this, (as may be probably gathered) *Greece* in her flourishing estate, restrained women both publique and private access to Banquets: and kinsmen kissed their kinswomen, to know whether they drunke wine, or no, and if they had, to be punished by death, or banished into some Iland. *Plutarch* saith, that if the *Matrons* had any necessitie to drinke wine, either because they were sick or weake, the *Senate* was to give them licence; and not then in *Rome* neither, but out of the Citie. *Macrobius* saith, that there were two *Senators* in *Rome* chiding, and the one called the others wife an *Adulteresse*; and the other his wife a *Drunkard*; and it was judged that to be a *Drunkard* was more infamie. Here we may collect what strict-

An especiall
motive tend-
ing to the in-
crease of this
Passion.
Venus in vinis.

*Nunquam ego
ebrium putabo
castum. Hieron.*

Plato.
Plutarch.

Macrobius.

YOUTH.

nesse, even the *Heathen* used, to observe a morall course, and to repress such inordinate motions, as most commonly invade the eminentst *States*, when long peace hath rockt her people asleepe, snorting in the downebed of securitie. Sure I am, as there is nothing which brings either publike or private State to a remiñesse of government sooner than peace or plentie; so nothing effatuates the understanding of man more, than excesse in meat or drinke, subjecting the intellectuall part to the bondage of Sence. For what may be the discourse of *Epicurists*, but lascivious, begot on excesse of fare curious and luscious? These are dilating ever on the rape of *Ganimedes*, *Lais* in *Euripides*. Beautie is their object, and Vanitie their subject. White teeth, rolling eyes, a beautifull complexion (an exteriour good) being that which *Euryala* praised, when shee washed the feet of *Ulysses*, namely, *Gentle speech*, and *tender flesh*. Thus are their tongues tipt with vanitie, their desires ayming at sensualitie, and their delights engaged to fleshly libertie. Amongst the *Romans*, *Venus ex Cons* was the best chance at dice: And no chance, (till some heavie mischance over-take them) more happie in their opinion, than to receive a loving smile or cheerefull aspect from their terrestriall *Venus*. Some Countries I haue read of, whose naturall basenesse, being given to all avarice, induced them to dis-esteem all respects in this kinde, and to make merchandize of their womens honour. Such are the women of *Sio* reported to be, who are reputed for the most beautifull Dames of all the *Greekes* in the world, and greatly given to Venery. Their *Husbands* are their *Pandors*, and when they see any stranger arrive, they will presently demand if hee would have a mistresse: and so they make whores of their owne wives, and are contented for a little gaine to weare hornes: such are the base minds of ignominious Cuckolds. Here is a dangerous *Ill* for our amorous

Gallant,

Gallant, who makes his Travell (with griefe I speake it) too oft the ruine of himselfe and his estate. Happy are those (but too few are those) who with wise *Ithacus* stop their cares to these Soule-ruining and Sin-tempting *Sirens*. Yet some there are, and some there have beene ever (I perswade mee) whose noble conquests over themselves and their owne desires, have seconded, if not surpassed those many conquests which they atchieved in foraine Nations. As the admirable continencie of *Alexander* the Great, in sparing *Darius* wife and his three daughters. The continencie of *Scipio* during the space of foure and twentie yeeres, wherein his prosperous exploits could purchase him no more glory, than in the besieging and taking of a Citie in *Spaine*, he gained him renowne, by repressing his flame of *Lust*, when a beautifull Maid was brought him: restoring her with a great reward to *Allancius*, a *Celtiberian* Lord, to whom she was espoused. No lesse worthy was that part of *Marius*, who having *Sylla's* wife and sisters in his power, sent them nobly, unattempted. An example of like continencie might be instanced in *Solyman* the *Magnificent*, towards the faire * *Greeke*; whom, albeit he entirely loved, yet to shew unto his Peeres, a princely command of himselfe and his affections; as he had incensed them before by loving her, so he regained their love by sleighting her; whence the Poet:

*With that He drew his Turkish Symeter,
Which he did brandish ore the Damsells head;
Demanding of such Ianzers were there,
If't were not pitie shee'sd be slaughtered?
Pitie indeed; but I perforce must doe
That which displeaseth me, to pleasure you.*

Many such instances, ancient and moderne Histories afford, but I must not insist on each particular, lest I should enlarge my selfe too much in this Branch. My
exhorta-

Q. Curt. lib 3.

* Irene.

YOUTH.

What rare effects the precepts of Morall Philosophie wrought in Heathen men.

*Etiam feris ac
Barbaris deestabi-
le est.
Ambros lib. 1. de
Abrahami.*

*Vid. Aul. Gell.
in Noct. Atticis.*

exhortation shall be to such, whose unmellow yeeres crave instruction, that they would betake themselves to employment: for *Idlenesse* maketh of *men, women, of women, beasts, of beasts, monsters.* And amongst employments, ever mix such *Readings* as may minister matter, either *Divine*, or *Morall*, to allay the heat of this distempered *passion*. We reade of the *Roman Stilpho*, that albeit he was naturally addicted to all incontinencie, yet by reading certaine precepts of Morall Philosophie, he became an absolute commander of his owne affections. Hate to consent to that, which so transformes man, as hee wholly loseth the true title of man, and becommeth meerely bestiall. *Nos qui accepimus rationis lucem communem cum Angelis, non transiamus vitam in silentio cum pecoribus.* Thou art beautified with an Angelicall feature; let it not participate of any inferiour creature. To be short, art thou a *Gentleman*? beare that posture still: staine not a native glory with an infamous blemish. This vice of all others, derogates most from *Honour*: for we commonly say, Such whose lightnesse incurres scandall, to have lost their *Honour*. O let not the *Honour* of a generous minde suffer eclipse, for a minutes pleasure! *Lais* asking of *Demosthenes* so much for one Nights-lodging, he presently replied: *I will not buy repentance at so deare a rate.* Dearer is the rate of *shame*, than of *Caine*. Prize *Honour* at that estimate, as the height of pleasure may never have power to surpris it. *Canna*, wife to *Synattus*, whom one *Synoris*, of greater authoritie than *Synattus*, loved: making no small meanes to obtaine her love, yet all in vaine; supposed the readiest way for effecting his desire to be the death of her Husband, which hee performed. This done, he renewed his suit, to which shee seemingly consented. But being solemnly come into the Temple of *Diana* for celebrating the Nuptials, shee had a sweet potion ready, which shee drunke to
Synoris,

Synoris, wherewith they both were poisoned, to revenge her Husbands death. Here is a *Pagan* patterne of inimitable continencie; who rather than shee would consent to contract Mariage with her Husbands foe, disvalued all future hope of preferment, yea embraced Death, as a happie Agent of her intended revenge. The wise (saith that sententious Philosopher) may gather gold out of dung; which may be thus applyed. The wise *Christian*, may cull excellent flowers from an *Ethnicke* garden: for the Envious man he is the *Spider*, which sucks poison from the fragrant'st and freshest Flowers. I will conclude this point, and intreat the generous affected, whose glory should be Vertues Bootie, and whose best beauty to be enriched by her bounty; to make *Virtue* their *Prize*, being so praise-worthy of her selfe, as shee needs no outward *praise*. To purchase which incomparable blessing, I could wish, *Gentlemen*, that your resort to eminent places be more spare, till you finde in your selves an aptnesse to resist, if any vnchaste motion make assault. Yet good it were not to presume, upon one's single triall: for the disposition may be more temperate at one time than another; and the assault also more perillous. To court Beautie is an enterprize of danger: for some I have knowne, who upon their access to Beautie, have beene free-men, who upon their returne, became slaves. But you will object; to vanquish where there is no assault made, is a weake conquest; True, but to play with the candle till we suffer our wings to be cing'd, is a greater folly. I would not hazard my *Honour* upon those termes, as by affronting temptation, to be caught. To conclude this *Branch*, as the substance of the Soule is pure, so this masse of flesh is corrupt: staine not the puritie of the former, by conversing with the latter: for to parley with so subtil an enemy, is to give way to his policy. Observing these, you shall goe to your graves with *Honour*; not to the

F

graves

Seneca.

--Rara est concordia forma,
Atq; pudicitie.
Iuv. Sat. 10.

YOUTH.

Numb. 11. 34.

graves of Lust, the Sepulchres of shame, and receptacles of corrupted love. We will now descend to the second Maladie incident to Youth; that Eagle-soaring passion, *Ambition*.

AMBITION

Nullus enim
magnificeris
labor---
Int. en. Sat. 14.

Tust. 1. Quæst.
lib. quart.

Those who are affected to this, vse to say with *Tiridates* in *Tacitus*: *Sua retinere, privata domus, de alienis cerare regia laus est*. These can never confine themselves to their owne, raising their hopes above possibilitie: but are building airie castles, of purpose to confront greatnesse. We shall never heare them talke of any subject save soveraigntie or dominion. One termed an *Empire*, a monstrous and untamed beast; and so may this *Passion* be well defined: whose aime is onely to purchase glory, albeit her aymes be planted on indirectest termes. We reade how *Pausanias* killed *Philip* of *Macedon* only for fame or vain-glory: so did *Herostatus* burne the Temple of *Diana* at *Ephesus*, with this resolution: because he could not by any act of renowne eternize his memory, he would gaine him fame, though by an act of infamie. How violent these *Ambitious* heads are, and have beene ever, there is scarce any *State* which hath not felt: where civill wars have menaced no lesse danger to the *State*, than forraine powers; private factions, than open hostilitie. In some likewise, so deepe impression hath *Ambition* wrought, as the *Envie* which they conceive at others greatnesse, deprives them of all rest: This appeared in *Themistocles*, who walked in the Night-time in the open street, because he could not sleepe: The cause whereof, when some men did enquire, he answered, that the triumph of *Miltiades* would not suffer him to take his rest. The like height of *Ambition* shewed *Alexander*, weeping bitterly to see his father win so fast before him, fearing nothing should remaine for him to conquer. Now, how

natu-

naturally *Youth* is affected to this illimited motion, may be observed even in usuall games; where *Youth*, rather than hee will endure the foile, exposeth himselfe to all encounters. It is glory which he aimes at, and before he lose it, he will hazard himselfe for it. His *Prize* is his *praise*: he values nothing more than to get him a name, which may brute his renowne, and gaine him respect with his *Dearest*. His disquiet, (for what is *Ambition*, but a *Distraction* of the mind?) as to affect that best, which doth afflict him most. *Augustus* had broken sleepes, and used to send for some to passe the Night away, in telling tales, or holding him with talke. See the misery of *Ambitious* spirits, whose ends are without end, limiting their desires to no other period then sole soveraigntie. Their ayrie thoughts (like *Icarus* wings) are ever mounting, till the *Sunne*, which they threatned, dissolve them. Inferiour taskes they as much sleight, as *Eagles* doe *Flies*: they love not to stoop to basenesse, when many times lowest fortunes entertaine them with no lesse discontent, than despaire can force them to. And in their lowest ebbe, when Hope forsakes them, and their neereast (like *Tiberius* friends) shrinke from them, and no comfort remaines, save expectation and sufferance of all extremities; you shall heare them upbraid Prince or State; relating (with much vain-glory) what dangers they have undergone for them. Instance whereof, even in these latter times, might be produced; as in that *Ambitious French-man*, the brave *Byron*, who seeing no way but one, burst out into these violent extremes: *I have received three and thirtie wounds of my body, to preserve it for him, and for my reward, he takes my head from my shoulders: He now quenbeth the torch in my blond after hee hath used it.* This is the condition of high spirits, whose aimes were transcendent, to close up their Tragicall scene with a vain-glorious boast of what they have done: little con-

--tolluntur in
alium,
Ut lapsus gravio-
returanti--

YOUTH.

Hen. the fourth
whose Name
deserves to be
enrouled a-
mong the an-
cient Worthies.

Aristot.

sidering, how their Countre might lawfully exact and expect as much as was in them to performe; and they still debtours to her, because they had their being from her. Yet see (though sometimes they stand upon termes of resolution, desiring to *die standing*; when the sentence of death is pronounced, and all future hope extinguished, they will be (as that great *Frenchman* was) *supple as a glove*: presenting their heads as willingly to the sword, as *Agis* did his unto the halter. It is strange to note, how these men walke in clouds, imagining themselves most secure, when imminencie of perill assures them nothing lesse. The reason whereof may seeme to be this; they flatter themselves in their vanitie, as *Pigmalion* with his *Image*, or *Narcissus* with his *Shadow*; repoling more confidence in their owne valour, and the aide, which (*Themistocles* or *Pausanias* like) they contract abroad, linking and uniting themselves with forraigne powers, than on all the information of friends, or the perswasions of a loyall and uncorrupted heart. But these (as that Heroick *Prince* noted) must *bow* or *breake*; be their persons never so hopefull, or directions believfull to the State, they must be curbed, or the *State* endangered. Their proprietic is ever to swim in troubled waters: nor can they endure to be mated. Though their aimes bee to perpetuate their greatnesse, yet those Beasts, which are bred about the River *Hypatia*, and live but one day, may oftentimes compare with them for continuance: whence the Poet saith excellently, out of his owne observation: *Much have I seene, yet seldome seene I have,* *of Ambition got gray-headed to his grave.* There is nothing which the *Ambitious* man hates so much as a corrivall; he hopes to possesse all, and without a sharer. But so indirect are his plots, and so unsuccessive their end, as hee findes to his great griefe, that the promise of securitie had no firme foundation to ground

ground on: nor his attempts that issue they expected.

Now *Gentlemen*, you, whose better parts aime at more glorious ends, so confine your desires to an equall meane, that mounting too high bring you not to an irreparable fall. Wee are borne indeed (as that divine Father saith) to be *Eagles*, and not *Jays*, to fly aloft, and not to seek our food on the ground: but our *Eagle* eyes are to be fixed on the *Sunne* of righteousness, not on temporall preferments. We are to soare to the *Tower* from whence cometh our helpe. For it is not lifting up a mans selfe God likes, but lifting up of the spirit in prayer. Here are wings for flying, without feare of falling: for other aymes, they are but as feathers in the aire; they delude us, howsoever they seeme to secure us. But I heare some young *Gentleman* object, that it is a brave thing to be observed in the eye of the world; to have our persons admired, our selves in publike resorts noted, yea our Names dispersed! indeed I grant;

He who consists on nothing more than shoves;

Thinks it is brave to heare, Loether he goes!

But such, whose solid vnderstandings haue instructed them in higher studies, as much disvalue popular opinion, or the Corkie conceits of the vulgar, as true Nobilitie scornes to converse with any thing unworthy it selfe. Their greatnesse hath correspondence with goodnessse: for esteeme of the world, as in respect of their owne worth they deserue it, so in contempt of all outward glory they disvalue it. Come then (ye nobly affected *Gentlemen*;) would yee be heires of honour, and highly reputed by the *Highest*? Resemble the Nature of the *Highest*: who humbled himselfe in the forme of Man, to restore miserable man; vilifying himselfe, to make man like himselfe. It is not, beleeve it, to shine in grace or esteeme of the *Court*, which can ennoble you: this glory is like glasse, bright but brittle; and *Courtiers* (saith one) are like *Counters*, which

F 3,

some-

YOUTH.

*Chrysost. in
2 Corinth.*

*Quantumcumque
te deieceris, hu-
milior non eris
Christo.
Hieron.*

Plutarch.

YOUTH.

*Semper hiat,
semper tenuem
qua uisitur an-
vam reciprocavit
Chamaeleon.
Et utat faciem
varios sumitque
colores, prater
rubrum & can-
didum.
Alciat.*

*Nil tam metu-
ens, quam ne du-
bitare aliqua de
re videretur.*

sometime in account goe for a thousand pound, and presently before the Count bee past, but ~~for~~ single pennie. It is more glory to be in the Courts of the Lord, to purchase esteeme with him, whose judgement never erres, and whose countenance never alters. It is reported by *Commene*, in his *French Annals*, that *Charles*, whom he then served, was of this disposition, that he would make assay of the greatest matters, revolving in his mind how he might compass them: yea perchance (saith he) assayes farre above the strength of man. See the picture of an *Ambitious* spirit, loving ever to be interessed in affaires of greatest difficultie.

Camelion-like on subtile ayre he feeds,

And vies in colours with the checkerd meeds.

Let no such conceits transport you, lest repentance finde you. It is safer chusing the *Middle-path*, than by walking or tracing vncouth wayes, to stray in your iourney. More have fallen by *presumption*, than *distrust* of their owne strength. And reason good; for such who dare not relie on themselves, give way to others direction; whereas too much confidence, or selfe-opionate boldnesse will rather chuse to erre, and consequently to fall, than submit themselves to others judgement. Of this opinion seemed *Velleius* the *Epicurean* to bee, of whom it is said; that in confidence of himselfe hee was so farre from feare, as hee seemed not to doubt of any thing. A modest or shamefast feare becomes *Youth* better: which indeed ever attends the best or affablest natures. Such will attempt nothing without advice, nor assay ought without direction: so as their wayes are secured from many perills, which attend on inconsiderate *Youth*. My conclusion of this point shall be in a word; that neither the *rich man is to glory in his riches*, the *wise man in his wisdom*, nor the *strong man in his strength*: for should man consider the weaknesse

weaknesse and many infirmities whereto he is hourly ~~subject~~ hee would finde innumerable things to move him to sorrowing, but few or none to glory in. Againe, if he should reflect to the consideration of his Dissolution, which, that it shall bee, is most certaine, but when it shall be, most vncertaine: he would be forced to stand upon his guard with that continuall feare, as there would be no emptie place left in him for pride.

*This day one proud, as prouder none,
May lye in earth ere day be gone.*

What confidence is there to be reposed in so weake a foundation; where to remaine ever is impossible, but quickly to remove, most probable? Then (to use *Petrarch's* words) be not afraid though the house, the Bodie be shaken, so the Soule, the guest of the Body, fare well: for weakning of the one addeth for most part strength to the other. And so I come to the last passion or perturbation incident to *Youth*.

*Petrarch. de re-
med. utriusq. fort.*

Revenge, is an intended resolve arising from a conceived distaste either justly or unjustly grounded. This *Revenge* is ever violent'st in hot blouds, who stand so much upon termes of *reputation*, as rather than they will pocket up the least indignitie, they willingly oppose themselves to extremest hazard. Now this unbounded fury may seeme to have a two-fold relation: either as it is proper and personall; or popular and impersonall. *Revenge* proper or personall, ariseth from a peculiar distaste or offence done or offered to our own person; which indeed hath ever the deepest impression. Which may be instanced in *Menelaus* and *Paris*; where the honour of a Nuptiall bed, the Law of Hospitality, the professed league of Amicitie, were joyntly infringed. Or in *Antonie* and *Octavius*; whose intestine hate grew to that height, as *Antonie's* Angell was afraid

REVENGE.

YOUTH.

Appian. Alexan.

afraid of *Octavius* Angell. Which hatred, as it was fed and increased by *Fulvia*, so was it allayed and ~~temp-~~red by *Octavia*: though in the end it grew irreconciliable; ending in blood, as it begun with lust. *Revenge* popular or impersonall, proceedeth extrinscally, as from factions in Families, or some ancient grudge hereditarily descending, betwixt House and House, or Nation and Nation. When *Annibal* was a childe, and at his fathers commandement, he was brought into the place where he made sacrifice; and laying his hand upon the Altar, swore, that so soone as he had any rule in the Common-wealth, he would be a professed enemy to the *Romans*. Whence may be observed, how the conceit of an injury or offence received, worketh such impression in that State or Kingdome where the injury is offered, as Hate lives, and survives the life of many ages, crying out with those incensed *Greekes*;

Homer. in *Iliad*.
& Polybius apud
Cuiuslibet, lib. 3.

*The time will come when mightie Troy must fall,
Where Priams race must be extinguish'd all.*

*Facili redimunt
qui sanguine fa-
mam. Martialis.
Epigr.*

*--Impium est
mortis statum
præcipere tem-
pus.*

But wee are principally to discourse of the former Branch, to wit, of proper or personall *Revenge*: wherein wee shall observe sundry Occurrents right worthy our serious consideration. That terme (as I said before) usually called *Reputation*, hath brought much generous blood to effusion: especially amongst such, *Qui magis sunt solliciti vani nominis, quam propriae salutis*: Prizing vain-glory above safetie, esteeme of valour above securitie of person. And amongst these, may I truly ranke our Martiall *Duellists*, who many times upon a Taverne quarrell are brought to shed their dearest blood, which might have beene employed better in defence of their Countrey, or resistance of proud Infidels. And what is it which moves them to these extremes; but (as they seeme to pretend) their *Reputation* is engaged, their Opinion in the eye of the world called in question, if they should sit downe with such apparant disgrace?

disgrace? But shall I answer them? The opinion of their valour indeed is brought in question, but by whom? not by men of equall temper, or maturer judgement, who measure their censures, not by the *Last* of rash opinion, but just consideration. For these cannot imagine how *Reputation* should be brought in question, by any indiscreet terme uttered over a pot, whereof perchance the Speaker is ignorant, at least what it meant: But of these distempered *Roisters*, whose only judgement consists in taking offence, and valour in making a flourish; of these, I have seene *One* in the folly of my *youth*, but could not rightly observe till my riper age: whose braving condition (having some young gooselin to worke on) would have made you confident of his valour: instancing what dangerous exploits hee had attempted and archieved, what single fields hee had pitched, and how bravely he came off: yet on my conscience, the Battell of the *Pygmeies* might have equall'd his, both for truth and resolution. Yet I have noted such as these, to be the *Bellows* which blow the fire of all uncivill quarrells; suggesting to *young Gentlemen* (whose want of experience makes them too credulous) matter of *Revenge*: by aggravating each circumstance to enrage their hot blood the more. Some others there are of this band, which I have likewise observed: and they are taken for grave *Censors* or *Moderators*, if any difference occur amongst *Young Gentlemen*. And these have beene *Men* in their time, (at least accounted so) but now their fortunes falling to an ebbe, having drawne out their time in expence above their meanes, they are enforced (and well it were if Misery forced them not to worse) to erect a *Sconce*, whereto the *Roarers* make recourse, as to their *Rendevou*: And hereto also resorts the raw and unseasoned *Youth*, whose late-fallen patrimonie makes him purchase acquaintance at what rate soever: glorying much to be esteemed one of the *fraternity*.

G

And

Galeati lepores.
Pet. Mart.

YOUTH.

The proper po-
stures of a
compleat Roa-
rer.

And he must now keep his *Quarter*, maintaine his prodigall rout with what his *Parcimonious* ~~father~~ long carked for; prepare his *Rere-suppers*, and all this, to get him a little knowledge in the Art of roaring. And by this time, you may suppose him to have attained to some degree, so as he can looke bigge, erect his *Monchatoes*, stampe and stare, and call the *Drawer* Rogue, drinke to his *Venus* in a *Venice-glasse*, and to moralize her *Sex*, throwes it over his head and breakes it. But for all this, he hath not fully learned his postures: for upon discourse of valour, he hath discovered his Cowardize; and this gives occasion to one of his *Cumrades* to triumph ore his weaknesse. Who entring upon termes of *Reputation*, and finding himselfe wrong'd, he would gladly wipe off all aspersions, and gaine him opinion in the eye of the world: but recalling to mind, the dangers incident to Quarrells, he thinks it best to repaire to that *Grand Moderator* (whose long experience hath made his opinion authenticke) to receive satisfaction, whether hee may put up the injury offered him, without touch of disgrace. Now he must be feed for his opinion, (as if he were some grave legall professor:) which done, his reply must tend to the definition of a wrong, and what the law of valour holds for satisfaction in actions of that nature. Again, (for still he workes on this *Young-gallants* weaknesse) how the world esteemes his *Opponent* to be a brave sparke; one, whose spirit cannot be daunted, nor fury appeased with lesse than bloud: drawing him in the end by some Rhetoricall perswasion (as nothing more smooth than the oyly tongue of an insinuating foist) to some base composition, whereof he and his *complices* are made equall sharers. Now *Gentlemen*, I could likewise produce certaine wofull occurrents, which have befallen some of your ranke and qualitie, and that within these few yeares, by consorting with such *Grand Cutters*: who

pressing

pressing them to offence, could not endure such affronts, but with resolution (which ever attends a *generous* spirit) encountring them, have been utterly overthrowne, either in doing or suffering. But you will aske me, how should this be prevented? Can any *Gentleman* suffer with patience his *Reputation* to be brought in question? Can he endure to be challenged in a publike place, and by that meanes incur the opinion of Coward? Can he put up disgrace without observance, or observing it, not *revenge* it, when his very *Honour* (the vitall bloud of a *Gentleman*) is impeached? Heare me, who-soever he be that frameth these Objections! I am not ignorant how many unjust and immerited aspersions shal be throwne upon men of eminent'st desert, by such, whose tongues are ever steeped in calumnie: But who are these, save such as the glory of *Greece* (the ever-living *Homer*) displayeth in the contemptuous person of *Thersites*; whose character was, *More deformed in minde than bodie*? Their infamous and serpentine tongues inured to detraction, deserve no other *Revenge*, (next legall punishment) save avoiding their company, and bruting their basenesse in all Societies, where their names are knowne, to caution others of them. *I am spoken evill of (saith Seneca) but she evill speake it: I should be moved, if M. Cato, if wise Lelius, or the two Scipio's should speak this of me; but it is praise for mee, to have the evill displeased with mee.* It is true; for as no imputation can truly be said to staine a pure or undefiled soule, whose inward sinceritie (like a brazen Wall) beats backe all darts of envie or calumnie; so it is not in the power of the *evill* to detract from the glory of the *good*: for what then should remaine secure from aspersions of the vicious? But Imagine, you will reply; it is not only the report or scandall of these men of *uncurbed tongues*, (for so *Pindarus* termes them) but of such, whose eminent esteeme in the world, gives appro-

Homer. in Odyss.

Seneca ad Galion. de remed. fortuit.

YOUTH.

bation to what they speake, which awakes my *Revenge*. If they be as you terme them, *Men of eminent esteeme*, and that esteeme by merit purchased, (for all other estimation I exclude it :) I need little doubt, but the distaste which you conceive against them, hath proceeded in some part from your selfe; and that upon maturer consideration you should find your owne bosome guiltie to the cause of these aspersions. If otherwise it happen, (as I grant it may) that upon private surmises, or suggestions derived from some factious heads, these men of more eminent note and esteeme have brought your name in question, because (as they were informed) you formerly aspersed a blemish upon their Honour: I would not have you to erre so farre from your owne judgment, as without further discussing the cause, to fall into desperat extremes: for were it not much better for you to sift the cause, how you both are abused, whereby that base suggestour might be duely censured, and your wrongs mutually redressed, than to vow *Revenge* ere an injury be offered? Yes Sir, beleieve it, much better and safer, and in the opinion of discreet men, wiser: howsoever our hare-brain'd *Gallant*, whose property is to act before he resolve, esteeme it a derogation to expostulate on termes of disgrace, but to publish war ere the league be broken. We account him who can beare the most, to be the strongest; yet esteeme we him who can beare injuries most, to be the weakest; so ill disposed is mans temper, as for an opinion of *Reputation*, hee will incurre apparant error. Now there is another *Revenge*, which proceedeth from a nature farre more inglorious than the former. And that is, when for some little distaste conceived against our inferiour, (even in worldly respects) wee labour his undoing: yea many times, because hee stands too resolutely for right, wee threaten his ruine: But true shall we finde it:

As

- *As the high doe use the low,
God will use the highest so.*

And this might appeare in poore *Naboth*, who because he would not give the *Inheritance* of his *Fathers*, his *Vine-yard*, he must be stoned. But of this *Revenge* I am not to insist; for this is an evill more properly inherent to our rich oppressours, who grind the face of the poore, and raise them an house to their seldom thriving *Heires* out of others ruine. Only my wish shall be, that their dwelling may be with *Owles* and *Ostridges* in the wilderness, and not in the flowry borders of this *Iland*, lest shee be forced to vie sighes for their sinnes. I might now in this Subject of *Revenge*, inlarge my discourse by speaking of *Anger*, from whence *Revenge* may seeme to receive her originall being: which *Anger* the Poet termes a short fury:

*Anger is madnesse, and as strong
In force, but not in course so long.*

For what differs an angrie man from a mad-man, save onely in this; his violence of passion continues not so long: for the time it is as vehement and as violent. Excellent therefore was that precept of Moderation given and observed by that renowned Emperour *Theodosius*, drawne (as may appeare in the like example of *Augustus*) from a former patterne: of whom it is written, that he would never in his *anger* proceed to *Revenge*, or so much as shew any argument of distaste, till hee had repeated over the foure and twentie Greeke letters. But to conclude this last *Branch*, my exhortation to all young *Gentlemen* shall be, whose high spirits cannot endure affronts, that they would labour to expostulate with *passion*; which if once protracted, will be sooner tempered, meditating also of these divine places of Scripture: which receipts are indeed most powerfull and effectuell to allay this *Passion*. We that are by nature *children of wrath*, ought to give place unto *wrath*. For the

YOUTH.

*Quicquid à vo-
bis minor exti-
misceat
Maior hoc vobis
Dominus minas-
tur.*
Horat.

1 King. 21. 3, 11.

Horat. l. i. epist. 1.

*Basil. Homil. de
Ira.*

*Greg. Moral. l. 9.
cap. 32.*

Ephes. 2. 3.

YOUTH.

Rom. 12. 19.

Iam. 1. 20.

Ilay 57. 16.

Nahum. 1. 2. 3.

Numb. 14. 18.

Iam. 1. 19.

Prov. 14. 29.

1 Cor. 13. 5.

Prov. 22. 24.

Eccl. 8. 15, 16.

Prov. 15. 1. 18.

Ephes. 4. 26. 27.

Physicke pre-
scribed; and re-
cits applied to
cure these ma-
ladies in Youth.

*Omnis otiosi-
tas
habet an-
gas.*

In lib. de leg.

wrath of man doth not accomplish the righteousness of God. Yea, we ought to imitate God, which if we will doe, we must not continue in wrath, knowing, God will not contend, nor be wroth for ever. Hee is slow to anger. Yea, every man ought to be slow to wrath: For it is wisdom. If we will joyne in the true Lovers knot, we must not be angry, for, true Love is not provoked to anger. And if we will prevent the effect, we are to avoid the occasion; therefore are we taught to have no familiaritie, neither strive with an angrie man. Would wee appease anger? we must doe it by meeknesse. Lastly, may we be angrie? Yes, but how? Be angrie, but sinne not. Let not the Sunne goe downe upon your wrath. Neither give place to the Devill. Thus have we runne over all those predominant humours, which beare most sway in distempered Youth. Let us now, according to our former purpose, proceed in applying certaine Receipts to cure these dangerous Maladies. Which briefly (to avoid all curious divisions) may be reduced to these two: Active and Contemplative. The one in exercising and performing the offices of our Calling: The other in practising workes of pietie, exercises of Devotion, Meditation, Contemplation. For the former, to wit, Active, every action hath two handles (to use the Philosophers words;) the one whereof consists in plotting or contriving; the other in effecting. Without the former, the latter is precipitate; and without the latter, the former is frustrate: but both concurring, the Action becomes absolute. But to speake generally of Action, as it is the represser, so Idlenesse is the producer of all vice. Whence came that ancient Edict amongst the Romans, mentioned by Cicero; that no Roman should goe thorough the streets of the Citie, unlesse he carried with him the badge of that Trade whereby he lived. In so much that Marcus Aurelius speaking of the diligence of the Romans, writeth; That all of them followed their labour.

Now

Now *Gentlemen*, I perswade my selfe, you will most of you object and say with the displaced *Steward* in the Gospell, *We cannot digge*: (and I could wish that many of our *eminent ones*, would adde unto it, and to begge we are ashamed.) It is true indeed; I know your *Breeding* hath beene otherwise; but admit you cannot dig, doe yee inferre hence that yee are exempted from all labour? In no case are you so to argue. There are other Taskes, other employments besides Manuall and Mechanicke labours, which require your furtherance. And these are *Forraine* or *Domesticall*: *Forraine*, as to benefit your Countrey by rare *Discoveries*, reconveying the rich freight of knowledge (by conference with *forraine Nations*) to your Native soile: or by personall adventure, to stand resolutely in defence of the *Faith*, against those profest enemies of *Christendom*, the *Turks*; whose furie and hostile crueltie, the *Easterne* parts (to our great grieve be it spoken) have already woefully sustained. *Domesticall*; as in studying the practice of Lawes, or other humane studies; in labouring to determine differences betwixt partie and partie, in chastising and due censuring, (as farre as their callings give leave) of such factious or litigious *Sectists*, as either in Church or Common-weale disturbe the quiet of the Realme, and distract the State with frivolous or fruitlesse ambiguities. Here are Labours fit to entertaine *Gentlemen*, and nought derogating from men of eminentest descent or qualitie. For in *Actions* of this nature haue the best and most renowned States and Princes in *Christendome* beene trained and exercised: glorying no lesse in the happie and successiue management thereof, than in subduing the potent'st and flourishing'st Kingdomes. Secondly, for the *Contemplative*, which participates more of the minde: I could wish all *Gentlemen* (as they claime a prerogative in height of blood) so to erect their Contemplations above the Sphere of these

YOUTH.

Luke 16. 3.

What employments deserve entertainment from a Gentleman.

YOUTH.

Blos.

Chrysost. lib. de
orand. Deo.

Luke 21. 36.

Rom. 12. 11, 12.

Ephes. 6. 18, 19.

Col. 4. 2, 3.

Psalm. 25. 7.

Eccles. 12. 1.

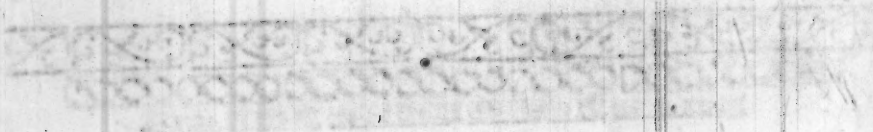
these lower and inferiour *Mortalls*, whose cogitations pressed downe with the rubbish and refuse of earthly preferments, cannot distinguish light from darknesse: that they may imagine (as in truth they ought) that whatsoever is sought besides God, may possesse the minde, but cannot satisfie it. Now, of all exercises of Devotion, I must principally commend *Prayer*; being (as one excellently noteth) to be numbred amongst the chiefeft and choicest workes of *Charitie*. For by *Prayer* are digged forth those *treasures*, which *faith* beholdeth in the Gospell: being *Gods Sacrifice*, *Mans Solace*, and the *Devills scourge*. For the time and place of *Prayer*, I will not insist much of it; howsoever, divers more curiously than profitably, precisely than wisely, have quarrelled about the place: excluding withall, some places as unfit for *Prayer*. But in a word, for the place of *Prayer* or Devotion, this shall be my conclusion; as there is no place exempted from *tempting*, so there is no place excepted from *praying*: and for the *time*, as we are continually assaulted, so are wee exhorted to *pray continually*, that we may be the better provided to resist those temptations which are usually suggested. Amongst those many devout and divine *Prayers* commended to *Youth*, none more needfull or effectuell than that of the Psalmist: *Remember not the sinnes of my youth*. Nor any Memoriall more powerfull, than that of the Preacher: *Remember thy Creator in the dayes of thy youth*. For by the *Latter* are we put in mind of him, whose grace is to preserve us from sinne; and by the *Former* to call on him, whose mercie it is to forgive sinne. Now *Gentlemen*, have I composed and perfected what I purposed touching my first *Observance*, entituled *Youth*. Wherein I have enlarged my selfe so much the more for two principall respects: The *One*, lest by being unprovided you should flie away naked (as the *young-man* in the Gospell) wanting sufficient instruction

to

to informe your weaker understandings: which moved me to amplifie each particular *Subject* with varietie of *Morall* reading ; because I knew how such discourse would relish more pleasantly to a *Young-mans* palate, than graver or more serious matter. The *other*, lest wanting a convenient foundation to worke on, the maine building might shrink. Now, *this* I purposely framed for the *Basis* or ground-work, the rest as *Stories*, which are made to beautifie the foundation : for in these *Observances* ensuing I intend brevitie, yet with such perspicuitie, as the *Gentleman* to whom I write, may the better understand himselfe, and direct his courses to that *Bent* of Honour, whereto all *generous* actions are directed.



H





THE ENGLISH GENTLEMAN.

Argument.

Of the diversitie of Dispositions; The Disposition is not to be forced; What Disposition is most generous.

DISPOSITION.



How different the Dispositions of men be, our usuall converse and commerce with men may sufficiently instruct us. Yea even in *Youth*, where the first Seeds of inclination are sown, we shall observe such *Diversitie*, as the grasse-piles of the earth may scarce view with

them for varietie, the starres or sands for multiplicitie. Where you shall note some *Youths* of such well-affected or tempered *Dispositions*, as they shew undoubted arguments of future good: and these are such, whose Na-

Observat. 2.

The diversitie of *Dispositions*.

Disposition.

Exempli intro,
in. vanti exco.
vid. Laert.

tures are rather to be cherished than chastised, cockered than curbed: for the least distaste which their guardian or Tutor can shew, workes such impression in them, as they could willingly choose rather to suffer his correction than his distaste. Others there be, whose perverse and refractory Natures are not to bee dealt withall upon equall termes: and these are the very *Antipodes* to those well-tempered *Dispositions* which wee spake of before: for they ever walke in a contrary path, directly opposite to such, whose native Affability gains them love by an inbred courtesie. These (*Diogenes-like*) are ever entring the *Temple*, when others goe forth; or repairing to the *Market*, when others come from it. And these must taste of sharper censure; for Lenitie will not prevaile, therefore rigour must. The like may be observed even in their *Dispositions* to Learning: where wee shall finde *Some* apt enough to get, and as apt to forget: *Others* more solide; though for the present slow, yet more retentive. And *these*, as with hardnesse they get it, so hardly will they lose it; for their difficultie in gaining, is supplied by a facilitie in retaining. Likewise, as the principall workes or faculties of our understanding be three; first to *Discourse*, secondly to *Distinguish*, thirdly to *Chooise*: we shall also observe an admirable difference in *these*, in respect of their distinct Qualities. Where we shall finde *one* as apt to *discourse*, as unable to *distinguish* or *chooise*; and such an one hath all his judgement in his tongue. Another of greater depth and maturer judgment than the former, more able to *distinguish* or *chooise*, than apt to *discourse*: for though he want facilitie of *utterance* (which want is generally supplied by more excellent gifts) yet so quick and subtile is the piercing eye of his judgement, as he is no lesse prompt in *conceiving*, than slow in *uttering*. Now to treat of the *Dispositions* of mens mindes; it is strange to see what difference appears in them, (even by naturall

and

and infusive motion. *Rome* brought forth the *Pisoes* for frugalitie, the *Metelli* for pietie, the *Appii* for austeritie, the *Manlii* for affabilitie, the *Lelii* for wisdom, and the *Publicole* for courtesie. Which conditions appeared so lineally in their *Successours*, as they seemed representers of their *Ancestours* natures, as well as features. Yet what reason can be given touching these distinct affections, save those *prime seeds* sowne in them by Nature, which produce not onely these *Dispositions* in themselves, but dilate or propagate their effects in others, to wit, those in whom they have stamped a likeness both of image and condition. Now to collect or gather, how *men* are affected, there is no course more direct, or in it selfe lesse erring, than to observe what delights they affect, or what company they frequent. *Augustus* being at a combat, discerned the inclinations of his two daughters, *Julia* and *Livia*, by the company which frequented them: for grave Senators talked with *Livia*, but riotous persons with *Julia*. Truth is, we shall ever see persons of like condition love to consort together, for their qualitie or equalitie rather of *Disposition* moves a desire of familiaritie one with another. Likewise for delights, wee shall ever observe such, whose lighter *Dispositions* affect Libertie, to be frequenters of publike meetings, Agents in May-games, profest lovers of all sensuall pleasures. That *Roman* Curtezan *Symphronia*, was noted for her singing, sporting and dancing, wherein shee laboured to shew more art than became a modest woman, with other motives of Licentiousnesse. But in my opinion, there is no one meanes to sift out the *Disposition* of Man better, than by noting how he beares himselfe in *passion*, which is of that violence, as many times it discovers him, though his purpose was to walke never so covertly from the eye of popular observance. Should we have recourse to the lives of sundry Tyrants, whose outward appearance or semblance

Disposition.

A probable judgement of our *Dispositions*, drawne from the delights we affect, or company we frequent.

Salt fl.

Passion the best discoverer of our *Disposition*.

Disposition.

Discovery of
Dispositions in
distempers.

Non habet ulterius
quod nostris
potibus addat
Posteritas--
Habitur ali-
quando Ebrieta-
ti bonor, & plu-
rimum meriti ce-
pisse, virtus erit.
Sen.

Non invenit cri-
men, etiam viri
fortis accipit no-
men, tanto ne-
quior, quanto
sub pculo invi-
lior.

Aug. de verb.
Apost. Ser. 4.

blance promised much goodnesse : we might finde suf-
ficient matter to confirme this argument. Some where-
of (as *Tiberius*) so commonly carried and covered their
plots, as none could dive into their thoughts, preten-
ding ever most smoothnesse, when they intended a tem-
pest. Yet if at any time (as it befell many times) their
Spirits became netled or incensed ; so farre did *passion*
transport them, as they apparantly expressed their Na-
tures, without further *Character*. Other discoveries
may be made, and those are the manifestest of all, how
men are affected or disposed when they are least them-
selves : and this is (with griefe I speake it, for too high-
ly doth *Albion* labour of it) when Man, losing indeed
that *Name*, at least his *Nature*, becomes estranged from
the use of reason, by drowning his understanding with
drunkennesse. In high *Germanie*, the parents of such
children as should be married, will see those which
should be their sonnes in law to be *drunke* before them,
to see what *Disposition* they are of, before they marrie
their children unto them. For they imagine, if they be
subject to any especiall vice, they will then discover it,
having no *Locke* to keepe it secret. Yet in this there are
different humours which reigne and rage according to
the *Disposition* of the person subject unto it : as we shall
see one *lumpish* without all conceit ; another *jocund* and
merry, apt for any conceit : one *weeping*, as if some dis-
astrous fortune had befallen him : another *laughing*, as
if some merry Scene were presented him. We reade of
two distinct conditions in *Philip* and *Alexander*, when
they were in *drinke* ; for the one shewed his rage and fu-
rie towards his foes, the other to his friends : the one
whereof participates of more true *generous* spirit than
the other. For as nothing can be imagined more igno-
ble, than to triumph over our friend, so nothing relish-
eth of more resolution, than to shew our *spirit* (so it be
upon equall termes, and without braving) upon our
Enemie.

Enemie. But would you indeed see the *disposition* of Man truly discovered, and the veile which kept him from sight, cleare taken away? Then come to him when he is advanced to place of honour or esteeme; (for *Promotions* declare what men be :) and there you shall finde him pourtrayed to life. *Galba* was esteemed in the opinion of all, fit to governe till he did governe. Many have an excellent gift of concealing and *shadowing* (which giveth grace to any picture) so long as they are obscure and private: but bring them to a place of more eminent note, and give a lustre to their obscuritie, you shall view them as perfectly, as if their Bodies were transparant, or windowes were in their bosomes. Here you shall see *One* unmeasurably haughtie, scorning to converse with these *Groundlins* (for so it pleases him to tearme his inferiours) and bearing such a state, as if he were altered no lesse in person than place. *Another*, not so proud as he is covetous: for no passion (as a learned *Schooleman* affirmeth) is better knowne unto us than the coveting or desiring passion, which he calls *Concupiscible*: and such an one makes all his inferiours his *Sponges*; and *Ostridge*-like can digest all metalls. *Another* sort there are, whose well-tempered natures have brought them to that perfection, as the state which they presently enjoy makes them no more proud than the losse of that they possesse would cast them downe. These (*Camillus*-like) are neither with the opinion of *Honour* too highly erected, nor with the conceit of *Affliction* too much dejected. As their conceits are not heightened by possessing it, so they lose nothing of their owne proper height by forgoing it. These are so evenly poized, so nobly tempered, as their opinion is not grounded on *Title*, nor their glory on popular esteeme: they are knowne to themselves, and that knowledge hath instructed them so well in the vanitie of *Earth*, as their thoughts have taken flight, vowing

Disposition.

Promotion held
ever mans best
Anatomy Le-
cture.

Thom. in 12.
quaest. 26. a. 1.

Optanda ea est
amissio bonoru,
qua facit nos
humiliores.

*Disposition.**Nihil difficilius
e quam bene
imperare.**Diocles. dict.**L. Flor. L3. c. 6.*

vowing not to rest till they approach *heaven*. *Pompey* being combred with his *Honour*, exclaimed to see *Sylla's* crueltie, being ignorant after what sort to behave himselfe in the dignitie he had; and cried out, *O perill and danger never like to have end!* Such is the nature of *Noble spirits*, as they admire not so much the dignitie of the *place* to which they are advanced, as they consider the *burden* which is on them imposed; labouring rather how to behave themselves in their *place*, than arrogate glory to themselves, by reason of their *place*. Neither are these fundrie *Dispositions* naturally ingrafted in men, meerely produced from themselves, as the affections or *Dispositions* of our mindes doe follow the temperature of our bodies; where the *Melancholy* produceth such, the *Cholericke*, *Phlegmaticke*, and *Sanguine* such and such, according to *Humours* predominant in that body, whence these affections are derived: but I say, these participate also of the *Clime* wherein we are. For otherwise, how should our Observations appeare good, which we usually collect in the Survey of other Countries; noting certaine vices to be most entertained in some especiall Provinces? As *Pride* among the *Babylonians*, *Envie* among the *Iewes*, *Anger* among the *Thebans*, *Covetousnesse* among the *Tyrians*, *Gluttonie* among the *Sidonians*, *Pyracie* among the *Cilicians*, and *Sorcerie* among the *Egyptians*, to whom *Cesar* gave great attention, as *Alexander* was delighted in the *Brachmans*. So as I say, our *Dispositions* how different or consonant soever, doe not only partake of us, but even of the *Aire* or temperature of *Soile* which bred us. Thus we see what *Diversitie* of *Dispositions* there is, and how diversly they are affected: Let us now take a view of the *Disposition* it selfe, whether it may be forced or no, from what it naturally affecteth.

Disposition.

The *Disposition* is not to be forced.

Objection.

THE Philosopher saith, that the *Disposition* may be removed, but hardly the *Habit*. But I say those *first Seeds* of *Disposition*, as they are *Primitives*, can hardly be made *Privatives*: being so inherent in the *Subject*, as they may be moved, but not removed. Not removed (objectest thou!) Why; *Disposition* can be of no stronger reluctance than *Nature*; and wee see how much shee may be altered, yea cleare removed from what she formerly appeared. For doe we not (in the view of humane frailtie) observe how many excellent wits drained from the very *Quintessence* of *Nature*, as apt in apprehending as expressing a conceit, strangely darkned or dulled, as if they had beene steeped in some *Lethaan* slumber? Nay doe we not (in this round Circumference of man) note divers honest and sincere *Dispositions*, whose *gaine* seemed to be *godlinesse*, and whose *glory* the *profession* of a good *Conscience*, wonderfully altered, becomming so corrupted by the vaine pompe or trifling trash of the world, as they preferre the *puddle* before the *pearle*, forsaking *Christ* for the *world*? Doe we not see how uprightly some *men* have borne themselves all their time without staine or blemish: being all their *Youth* vertuously affected, all their *Middle-age* charitably disposed, yet in their *Old-age* miserably depraved? Again, doe we not behold, how many *women* whose virgin-modestie and Nuptiall-continencie promised much glory to their age; even then, when the flower of *Beautie* seemed bloomelesse, so as their very age might make them blamelesse, when their skin was icere, and their flesh saplesse, their breath earthie, and their mouth toothlesse; then, even then fell these unweldie *Beldames* to embrace folly, promising longer continuance to *Pleasure*, than they could by all likelihood unto *Nature*? Now tell me how happened this? Were not these at the first vertuously affected; if *Dis-*

*Sancti Iuvenes,
Satanici Senes.*

*Disposition.**Hieron. cont:
Lucif.**Resolution.*

* *Yt à Serini-
bus nascuntur
ingentia, ita ab
exiguis initiis
nascuntur ingentia.
Quibus cum eve-
nit, ut cum pri-
mis floribus ar-
borum; Hi enim
citius ac celerius,
illi autem feli-
cius ac uberius
geminare solent
& germinare.*

*Suet. tran. in
vit. Ner.*

position then could not be *forced*, how came they alte-
red? All these rivers of Objections I can drie up with
one beame, darting from the reflex of *Nature*. Thou
producest divers instances to confirme this assertion,
That *Dispositions* are to be *forced* from what they were
naturally affected unto. Whereto I answer, That
Dispositions in *some* are resembled (and not improperly)
unto a *Beame* cloathed or shadowed with a cloud;
which (as we see) sheweth his light sometimes sooner,
sometimes later: Or (as by a more proper *Allusion* may
seeme illustrated) may be resembled to the first * *Flou-
rish* in trees, which according to the nature or qualitie
of the internall pith, from whence life is diffused to the
Branches, send forth their bloomes and blossomes soo-
ner or later. True it is you object, that to the outward
appearance, such men shewed arguments of good *Dis-
positions*, for they were esteemed men of approved San-
ctitie, making *Conscience* of what they did, and wal-
king blamelesse and unreprouable before all men: but
what collect you hence? That their *Dispositions* were
sincerely good or pure, if Societie had not depraved
them! No, this induction will not hold: it is the *E-
vening* crownes the day. What could be imagined bet-
ter, or more royally promising, than *Nero's Quinquen-
nium*? What excellent tokens of future goodnesse?
What apparant testimonies of a vertuous government?
What infallible grounds of princely policie, mixed
with notable precepts of pietie? Yet who knowes not,
how all the vices of his Ancestours put together, see-
med by a lineall descent to be transferred on him: being
the Patterne and Patron of all crueltie, the Author and
Actor of all villany, the plotter and practiser of all
impietie: so as, if all the titles of crueltie were lost, they
might be found in this Tyrant. How then doe you say,
that his *Disposition* was naturally good, but became af-
terwards depraved and corrupted? No, rather joyne
with

with me and say, that howsoever his *Disposition* seemed good during those five yeares, wherein he dissembled with vertue, and concealed those many vices which he professed and possessed afterwards: yet indeed he was the same, though not in shew, yet in heart. Only now the *Cloud* being dispersed, his tyrannous and inhumane nature became more discovered, acting that in publike, which he had long before plotted in private. For howsoever our *Dispositions* may seeme forced, from what they naturally or originally were; it is but a Deception, they remain still the same, though advice and assistance may sometimes prevaile so much with them, as for the time they seeme to surcease and discontinue from their former bent; but returning afresh, they will *Anteus*-like, redouble their strength and become more furious. For resolve me, and shew what may be the effectuallest or powerfulllest meanes to remove *Disposition*, or alter *Man* most from what he may seeme naturally inclined unto. Can *Honour*? No; for that man, whose inclination is subject to change for any exteriour *Title*, is not to be ranked amongst these generous spirits, with whom I am onely here to converse. For these admire *Titles*, and assume a kinde of affected *Majestie*, to make their persons more observed. But tell mee, what are these whom *Honour* hath thus transported, expressing state with winkes and nods, as if the whole posture of *State* consisted in gesture, but meere *Popin-jays*, who glory more in the painting or varnish of *Honour*, than the true substance of it? And to speake truth (as I had never fortune to doat much on an immerited *Title*, nor gloze with counterfeited greatnesse) their *Dispositions* howsoever they seeme to the vulgar eye changed, they are nothing so: for their inclinations were ever arrogantly affected, so as they no sooner became great, than they deblazoned their owne thoughts. Can *Riches*? neither; for such, whose imaginations are erected above

Stupent in titulis & imaginibus.

Disposition.

-Bene est cui
Deus obtulit
Parca quod satis
est, manu.
Hor. Od. 1.3.c.24.
Eccles 5.15.
Nuga & acuri-
um.

Quanto magis
cupit, tanto ma-
gis cupit.
Quanto magis
cupit, tanto mi-
nus sapit.

* Plutarch. in
Moral.

earth, scorne to entertaine discourse with ought that may make them worse: all in the world being either *fumus* or *funus*, a vanitie or vexation, as the *Preacher* saith. These conclude, that no *Object* lesse than *Heaven* can satisfie their eye; no *treasure* lesse than *eternitie* can answer their *desire*; no *pleasure* save what hath concurrence with *felicity*, can gaine them true *delight*. Now for these earthly *Moles*, who are ever digging, till their graves be digged; their *Dispositions* are of baser temper: for they can taste nothing but *earthly things*. They measure not estate by *competence*, desiring only so much as may suffice *Nature*, but by *Abundance*; which fares with them as liquor with an *Hydropticke* man, who, the more he drinke, the more he thirsts: so the more they have, the more they crave; making their desires as endlesse, as their aimes effectlesse; their hopes as boundlesse, as their helps fruitlesse. When their *mouths* shall be filled with *gravell*, and corruption shall enter those houses of clay, for which so much *Provision* was stored, and so small a *share* in the end contented. Can *Acquaintance*? No; for if company better me (by an internall grace working secretly, yet effectually in mee) my *Disposition* contented, before such good fruit was produced: if it make me worse, my *Disposition*, by consenting to suggestion, induced me that I should be thereto moved. Yea generally, whosoever is *wel-disposed*, will keepe no man company, but either in hope to *Benefit* him, or to be bettered by him: as *he*, whose inclination is vicious and corrupt, leaveth the company hee frequents ever worse than when he found them. For as a troubled fountain yeelds impure water, so an infected soule vicious actions. Can *Travell*? No; for, give me a man that hath seene *Indasses* Lanterne at *S. Denisses*; the *Ephesian Diana* in the *Louvre*; the great Vessell at *Heydelberge*; the Amphitheatre at *Ulysmos*; the Stables of the great *Mogol*; or the solemnities of *Mecha*;

yea

GENTLEMAN.

61

yea all the memorable *Monuments* which the world can afford; or *places* of delight to content his view; or learned *Academies*, to instruct and enrich his knowledge; yet are not all these of power to alter the state or qualitie of his *Disposition*: whence the sententious *Flaccus*;

To passe the Sea some are inclinde,

To change their aire, but not their minde.

No; shouldst thou change *aire*, and *soile*, and *all*, it were not in thy power to change *thy selfe*: yet as soon *thy selfe* as thy *Disposition*, which ever accompanies and attends thee, moving in thee a like or dislike, just as shee is affected.

Disposition.

Horat. l. 1. Epist. 11.


HAVING thus proved, that the *Disposition* is not to be forced; wee are now to descend to discourse of the *Noblest* and most *generous Disposition*: which wee intend to make knowne by certaine infallible markes, which seldome erre in their attendance, being vowed *Servants* to such as are vertuously affected. The first is *Mildnesse*; the second *Munificence*; the third *Fortitude* or *Stoutnesse*.

What *Disposition* is most *generous*.

Mildnesse is a qualitie so inherent, or more properly individuate to a *Gentleman*, as his affabilitie will expresse him, were there no other meanes to know him. Hee is so farre from contemning the meane, as his *Countenance* is not so cheerefull, as his *Heart* compassionate: though the one be no lesse gracious in promising, than the other generous in his performing. He poizeth the wrongs of the weakest, as if they were his owne; and vowes their redresse as his owne. He is none of these surly *Sirs*, whose aime is to be capp'd and congied; for such *Gentilitie* tastes too much of the *Mushrom*. You shall never see one new stept into *Honour*, but he expects more obfervance than an *Ancient*: for though he be but new come from *Mint*, he knowes

Mildnesse.

Disposition.


Plutarch. in vit.
Pomp.

Joseph. in Hist.
Iud.

In vit. Marcell.

how to looke *bigge*, and shew a storme in his *Brow*. This *Meeknesse* admits of *Humilitie* to keepe her company ; in whose sweet familiaritie she so much glories, as she cannot enioy her selfe without her. And in very deed, there is no *Ornament* which may adde more beauty or true lustre to a *Gentleman*, than to be humbly minded ; being as low in conceit, as he is high in place. With which vertue (like two kinde *Turtles* in one yoake) is *Compassion* (as I noted before) linked and coupled : which *Compassion* hath many times appeared in the renownedst and most glorious *Princes*. When *Pompeyes* head was offered to *Cesar*, as a most gratefull and acceptable Present, it is reported that hee washed the Head with teares of princely *compassion*, and inflicted due punishment vpon his Murderers. The like is written of *Titus*, that *Love* and *Darling* of *Mankinde*, in his taking and destroying of *Ierusalem*, using these words ; *I take God to witnesse, I am not the cause of the destruction of this people, but their sinnes* : mixing his words with teares, and tempering his victorious successe with royall moderation. The like is related of *Marcus Marcellus*, who having won the most flourishing City of *Syracusa*, stood upon the walls, shedding plenty of teares before he shed any bloud. And this *Compassion* attracts ever unto it a kinde of princely *Maiestie*, gaining more love than any other affection. For as proud *Spirits*, whose boundlesse ambition keeps them ever afloat, till they sinke downe for altogether, use to triumph in others miseries, till miserie in the end finde them out : so these, in a discreet *moderation* or noble temper, will never assume more glory to themselves for any exploit, how successively or prosperously soever managed. Such is the native *Modestie*, wherewith they are endued, as their victories are never so numerous or glorious, as to transport them above themselves. Which *Modestie* surely becommeth men of all
Degrees,

Degrees, but especially men of eminent and noble ranke, to the end they may understand and acknowledge in every action, that there is a *God*, from whom all things proceed and are derived. Now as there is no glory equall to the command or soveraigntie over our owne *passions*; the conquest whereof makes Man an absolute Commander: so there is no ornament which conferres more true or native grace to one ennobled by place or birth, than to put on the *Spirit of Meeknesse*, being expressely commanded, and so highly commended of God, as the goodnesse thereof is confirmed by a promise; *The meeke shall inherit the earth*. So *Humilitie* is said to purchase Gods favour; for by that one vertue wee become to have a resemblance of him, whose glory it was to disesteeme all glory to fashion us like unto himselfe. Now how precious may that exquisite *Treasure* appeare unto us, which conferres so much light on us, as by it wee are brought to know our selves: being *strangers*, as it were, and *aliens* unto our selves, till *Humilitie* tooke off the veile, and shewed man his *Anatomie*. So rare was this divine vertue, and so few her professors in former time, especially amongst such whose *titles* had advanced them above inferiour ranke, as the *place* which they held made them forget the *monld* whereof they were made. An excellent historicall demonstration wee have hereof, as wee receive it from venerable *Bede*, who reports thus: *Aidan* a religious Bishop, weeping for King *Oswine*, and demanded by the Kings Chaplaine why he wept; *I know* (said he) *that the King shall not live long: for never before this time have I seene an humble King*. Which hapned accordingly, for he was cruelly murdered by *Oswin*. But (thanks to him who became *humble* for us) wee have in these declining dayes, among so many proud *Symeons*, many humble *Iosephs*, whose chiefest *honour* they make it to abase themselves

*Disposition.**com. n.*

Matth. 5. 5.
Dan. 10. 12.
1 King. 21. 27,
29.

Deut. 8. 16.

Eede.

on

Disposition.

on earth, to adde to their complement of glory in *heaven*; so much sleighting the popular applause of men, as their only aime is to have a sincere and blamelesse conscience in them, to witnesse in that *judiciall day* for them. These have not (like those *furies* of revenge) hearts full of wrath, but with all *meeknesse* and long-suffering will rather endure an injurie, than inflict too violent *revenge*, though they have readie power to effect or performe it. It is reported of *Thomas Linacres*, a learned English-man, much commended for his sanctitie of life, that when hee heard it read in the fifth Chapter of *S. Matthew*, *Diligite inimicos; Blesse them that curse you, &c.* he brake forth into these words: *O amici, aut hac vera non sunt, aut nos Christiani non sumus.* O my friends, either these things are not true, or we are no Christians! True it is indeed, that so strangely are some men affected, as they tender *revenge* equally deare as their owne life: their plots are how to circumvent, their traines how to surprize, their whole consultations how to inflict due *revenge*, where they have already conceived distaste. And these are those *Bulls* of *Basan*, who *rome* and *roare*, and when the *prey* falleth, they stare on it, and teare it with their teeth. On these men may that of the Poet be truly verified;

Nec leges metuunt, sed cedit viribus aequum, Mæstasq; victricis jura sub ense jacent.

Omnia adversa exercitationes putat. Seneca.

They feare no Lawes, their wrath gives way to might, And what they plot they act, be't wrong or right.

But how farre the *Disposition* of these men may be removed from the *mecke* and humble affected, whose only glory is to redresse wrong, and render right judgement unto all, there is none but may at the first sight apparantly discern. For these *humble* and mildly-affected spirits, stand so firme and irremovcable, as no *adversities* can depresse them, no *prosperities* raise them above themselves. For *adversities*, they account them with that excellent *Morall*, nothing else than *exercises* to trie them, not to tie them. And for *Prosperities*, they

they receive them as they come; not so much admiring them, as making a profitable use of them; and with a thankfull remembrance of divine Bountie, blessing God for them. These are those impregnable *rockes* (as one aptly compared them) subject to no piercing; those greene *Bayes* in midst of hoarie Winter, never fading; those fresh *Springs* in the Sandie Desert, never drying. Whose many eminent vertues, as they deserve your imitation, (*Gentlemen*) so especially their *Meeknesse*, being the first marke I tooke to distinguish true *Gentilitie*.

Disposition.

Cyprian.

THE second was *Munificence*; that is, to be of a bountifull *Disposition*, open-handed, yet with some necessary cautions, as to know what we give; and the worth of that person to whom we give. For without these considerations, Bountie may incline to profuseness, and Liberalitie to indiscretion. This moved that *Mirror of Roman Princes*, the Emperour *Titus*, to keep a *Booke* of the Names of such, whose deserts had purchased them esteeme, but had not as yet tasted of his Bountie. So as, it is observed of him, that no day came over his head, wherein he exprest not his princely *Munificence* to such, whose names he had recorded: which, if at any time through more urgent occasions he neglected, he would use these words to such as were about him: *O my friends, I have lost this day!* No lesse was the bountie which *Cyrus* exprest, first in words, but afterward in deeds, to such Souldiers as tooke his part against his grand-father *Astiages*; that such as were *Foot-men*, he would make them *Horse-men*, and such as were *Horse-men*, hee would make them *ride* in their *Chariots*. It is said of the House of the *Agrigentine Gillia*, that it seemed as if it had beene a certaine *Store-house* or repository of all Bountie. Such indeed was the *Hospitalitie* (esteemed in this *Iland* formerly, one

Munificence.

Am'ci, perdidimus diem.
Sext. Aulcl.

Iustin.

Cujus domus quasi quaedam munificentiae officina creditur.
Val. Max. lib. 5.

Disposition.

*Paucos beavit
aula, plures per-
didit:
Sed & hos quos
ipfos, quos bea-
vit, perdidit.
Farn. in Em-
blem.*

of the apparantest Signalls of *Gentry*: which was showne to all such as made recourse to that Mansion. And because I have accidentally fallen into this Discourse, let me speake a word or two touching this neglect of *Hospitalitie*, which may be observed in most places throughout this Kingdome. What the reason may seeme to be I know not, unlesse riot and prodigality, the very *Gulfs* which swallow up much *Gentry*: why so many sumptuous and goodly *Buildings*, whose faire *Frontispice* promise much comfort to the wearied *Traveller*, should want their *Masters*. But surely I thinke, as *Diogenes* jested upon the *Mindians*, for making their gates larger than their Citie; bidding them take heed, lest the Citie run out at the gates: so their *Store-house* being made so strait; and their *Gates* so broad, I much feare me, that *Provision* (the life of *Hospitalitie*) hath run out at their gates, leaving vast penurious houses apt enough to receive, but unprovided to relieve. But indeed, the reason why this defect of noble *Hospitalitie* hath so generally possessed this Realme, is their love to the Court. Their ancient *Predecessours*, whose chiefeest glory it was to relieve the hungrie, refresh the thirstie, and give quiet repose to the weary, are but accounted by these sweet-sented *Humorists*, for men of rusticke condition, meere home-spun fellowes, whose rurall life might seeme to derogate from the true worth of a *Gentleman*, whose onely humour is to be phantastically humorous. O the misery of errour! how farre hath vanity carried you astray (ye generous spirits) that you should esteeme noble bountie, which consists not so much in *Bravery* as *Hospitality*, boorish *Rusticity*? How much are you deluded by apish formalitie, as if the only qualitie of a *Gentleman* were novell complement? or as if there were no good in man besides some outlandish congie or salute? Alas *Gentlemen*, is this all that can be expected at your hands? Must your Coun-

try

Disposition.

they which bred you, your friends who love you, the poore, whole prayers or curses will attend you, be all deprived of their hopes in you? No; rather returne to your Houses, where you may best expresse your Bountie, by entertaining into your bosome, that which perchance hath beene long time estranged from you, *Charitie*. For beleve it (as assuredly yee shall finde it) that your sumptuous Banqueting, your midnight revelling, your unseasonable rioting, your phantasticke attiring, your formall courting shall witnesse against you in the day of revenge. For behold the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts. Returne therefore before the evill day ceaseth, distribute to the Necessities of the Saints, become good Dispensers of what you have received, that yee may gaine your selves grace in the high Court of Heaven. But as for yee that put farre away the evill day, and approach to the Seat of iniquitie; Ye that sing to the sound of the Violl, and invent your selves instruments of Musicke, yee shall goe captive with the first that goe captive. O misery! that Man with so beauteous an Image adorned, with such exquisite ornaments of Art and Nature accomplished, to so high a ranke above others advanced, should delude himselfe so with the shade of vanitie, as to become forgetfull of his chiefe glory! But experience (I doubt not) will unseale those eyes which lightnesse and folly have blinded; till which happie discovery of Youthfull error, I leave them, and returne to my former Discourse. You may perceiue now, how requisite Bountie is for a Gentleman, being an especiall marke (as I observed before) whereby we may discern him. Amongst sundrie other Blessings conferred by God on Salomon, this was not one of the least, in that he gave him a large heart: Not onely abundance of substance and treasure to possesse, but a large heart to dispose. Indeed this is a rare vertue: worldlings there are,

Amos 6. 11.

Amos 6. 3. 5. 7.

Disposition.

*Nihil liberale,
quod non idem
est iustum. Cic.*

*Calvin. Instit.
lib. 3. cap. 23.*

who possesse much, but they enjoy little, becoming subject to that which they should command. The difference betwixt the *poore* wanting, and *rich* not using, is by these two expressed; the one *Carendo*, the other *Non fruendo*. Of which two, the greater misery is the latter; for he slaves himselfe to the unworthiest Servitude, being a *Servant* to obey, where he should be a *Master* to command. To conclude this point in a word; if wee ought to shew such contempt to all earthly substance as hardly to entertaine it, much lesse affect it; let us make it a benefit, let us shew humanitie in it, by making choice of the *poore*, on whom we may bestow it. This which we waste in rioting, might save many from famishing: let us bestow therefore lesse of our own *backs*, that we may cloath them; lesse of our owne bellies, that we may feed them; lesse of our owne palats, that we may refresh them. For that's the best and noblest bountie, when our *Liberalitie* is on such bestowed, by whom there is no hope that it should be required.

Fortitude.

THe third and last marke whereby a true *generous Disposition* is distinguished, is *Fortitude* or stoutnesse: being indeed the argument of a prepared or composed minde, which is not to be dismayed or disturbed by any sharpe or adverse thing, how crosse or contrary soever it come. Excellently is this *Fortitude* defined by the *Stoicks*, terming it a vertue which standeth ever in defence of equitie: not doing, but repelling an injurie. Those *Heires* of true *Honour*, who are possesse of this vertue, dare oppose themselves to all occurrents in defence of reputation; preferring death before servitude and dishonour. If at any time (as many times such unmerited censures occurre) they die for vertues cause, they meet death with a cheerefull countenance; they put not on a childish feare, like that *Bandire* in *Genoa*, who,

who, condemned to die, and carried to the place of execution, trembled so exceedingly, that he had two men to support him all the way, and yet he shivered extremely. Or (as *Maldonatus* relates) how he heard of those which saw a strong man at *Paris* condemned to death; to sweat *bloud* for very feare: proving out of *Aristotle*, that this effect may bee naturall. But these, whose generous spirits scorne such baseness, never saw that enterprise which they durst not attempt, nor that death which could amate them; where *Honour* grounded on *Vertue*, without which there is no true *Honour*, moved them either to attempt or suffer. But now to wipe off certaine aspersions laid on valour or fortitude: wee are not to admit of all daring Spirits to be men of this ranke. For such, whose Ambition excites them to attempt unlawfull things; as to depose those whom they ought to serve, or lay violent hand on those whom to yall fidelitie bids them obey; opposing themselves to all dangers to obtaine their purpose, are not to be termed valiant or resolute, but seditious and dissolute. For unless the enterprise be honest which they take in hand, be their Spirits never so resolute, or their minds prepared, it is rashnesse, but no valour, having their actions ever suted by dishonour. Sometimes likewise the enterprise may be good and honest; the cause for which they encounter with danger, vertuous; the Agents in their enterprise courageous; yet the issue taste more of despaire than valour. Example hereof wee have in the *Machabees*, in the death of *Bazis* one of the Elders of *Jerusalem*, a lover of the City, and a man of very good report; which for his love was called a Father of the *Jewes*. One, who did offer to spend his body and life with all constancie for the religion of the *Jewes*; yet being ready to be taken on every side, through the fury of *Nicanor*; who so eagerly assaulted and hotly pursued him, he fell

Disposition.

*Maldon. in 26.
Matt. cap 1.*

*Arist. lib. 7. de
Hist. animal. c. 16
& lib. 3. de part.
anim. cap. 5.*

*Fortis non est
qui in arenam
descendens, di-
mittere aude sed
qui nocendi cau-
sam secum discen-
sit, priusquam
audet.*

2 Machab. 14.

Disposition.

The proper
aime or end
whereto the
actions of true
resolution are
directed.

Cicero.

In *Lup.* treatise
of Charitie.

on his Sword: yea, when his blood was utterly gone, he tooke out his owne bowels with both his hands, and threw them upon the people, calling upon the Lord of life and spirit, that he would restore them againe unto him; And thus he died. Whence *Augustine*, that devout Father, and most excellent light of the Church, concludeth, that this was done *magnè, non bene*, more resolutely than rightly: for hee was not to lay violent hand upon himselfe, though there were no hope of safetie, but imminent danger in respect of the furious and bloody enemy. Now this *Fortitude*, whereof we here discourse, as it is grounded upon a just foundation, so it never ends in basenesse or rashnesse: in *Basenesse*, as in not daring; in *Rashnesse*, as in too inconsiderately attempting. It is so farre from any act of *Despaire*, as it hopes so long as it breathes; for to despaire, is to entertaine the extremest act of feare, which is farre from her condition. Now to discourse of the *aime* or end whereto all her actions are directed: it is not any *peculiar* interest which moves true resolution so much as *publike* good. For *such*, whose *aimes* are glorious, are ever conversant in redressing wrongs, ministering comfort both by advice and assistance to such, whose weaknesse hath felt the power of greatnesse. For as in every good *man* there is naturally implanted a desire of goodnesse; so in every valiant man there is a native desire to gaine honour by redressing injuries: yea, admit no honour were to accrue unto him by endeavouring to right or relieve such as are distressed, yet for vertues sake (which is a sufficient reward to her selfe) he undertakes the taske. For *Charitie*, being a good and a gracious effect of the Soule, whereby mans heart hath no fancie to esteeme, value or prize any thing in this wide world beside or before the care and studie of God; so inflameth a *well-disposed* man, as his desire is only to doe good, whereby he might in so doing glorifie God, the beginner

Disposition.

beginner and accomplisher of all good. Now there are many motives to excite men to valour, as may be collected from Histories properly and profitably tending to this purpose. But the usuallest motive is *Anger*, being indeed the *Whetstone of Fortitude*: Or the *Princes presence*; as wee reade of the *Macedonians*, who being once overcome in battell by their enemies, thought the only remedie to animate their Souldiers, was to carry *Philip* being then a childe in a cradle to the field; thereby stirring up the zeale of loyall and faithfull Subjects to defend their innocent Prince: and this *Whetstone* so sharpened their swords, that indeed they won the battell. Or the *renowme of Ancestors*; as the people of *Tangia* in *America* alwayes in their warres carried the bones and reliques of their memorable predeceffors, to encourage their Souldiers with the memory of them, to avoid and eschew all timiditie. So *Tacitus* reports how the *Germans* inflame their spirits to resolution and valour, by singing the memorable acts of *Hercules*. Or the *sound of warlike alarmes*; as the *Nairians* in *India* stirre up their people to battell, by hanging at the pummels of their swords certaine plates to make a noise, to animate and incense them to warre. So *Alexander* the great hearing *Antigenida* that excellent trumpetter sound his trumpet to battell, was stirred up in such sort to fight, that his very friends were not secure from blowes which stood about him. Or the *passionate effects of Musicke*; as *S. Basil* recounteth one *Timothie* to be so excellent in *Musicke*, that if he used a sharpe and severe harmony, he stirred up men to anger, and presently by changing his note to a more remisse and effeminate straine, he moved them to peace: both which effects he once produced in *Alexander* the great at a banquet. Or *opinion of the enemies crueltie*; as in the yeere 1562 appeared in *Agria* a City in *Hungaria*, engirt with long siege by *Mahomet Bassa* with an Army of

Cic. 4. lib. Tus.
quest.

Disposition.

The prudent
observation of
Portugal, one of
the *Turkish*
Princes, in his
Oration per-
swasive to his
Lord to be-
siege *Rhodes*,
was this.
*Christianus occa-
sus discordia in-
testinis corrob-
ratur.*

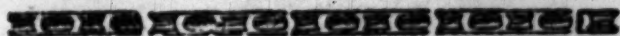
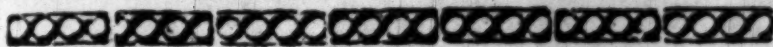
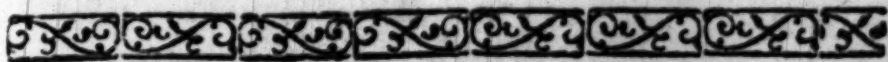
of *Turkes* amounting to threescore thousand, ar-
rased with sixtie Cannons; in the Citie were only two
thousand *Hungarians*, who with incredible valour re-
pelled thirteene most terrible assaults: resolved to en-
dure famine, or any extremitie soever, rather than yeeld
to their truculent and insatiable desires. Wherefore they
never came to parley of truce, but to answer their Ene-
mies fury with Cannons and Calivers. At last, when
the *Bassa* had offered them many favours, they hung
over the wall a *Coffin*, covered with blacke, betwixt two
speares, signifying thereby, that in that Citie they
would be buried. So the *Turkes* despaired of successe,
and the *Hungarians*, to their eternall glory and re-
nowne, prevailed: preserving themselves and their Ci-
tie, whose libertie they defended from the *Turkes*.
And hence I might take occasion to advance with
due deserved praise the glorious memory of such,
whose resolution hath had no other ayme, than defence
of the *Truth* against those profest foes of *Christendome*;
who have alreadye taken possession of the *Holy Land*
making the *Keepers* of that Sacred *Sepulchre* (the most
blessed Monument that ere was erected on Earth) to
pay them tribute, whose high-swalling pride is growne
to that height, as their *Empire* seemes to labour with
her owne greatnesse. O what tender Christian eye
can behold these wofull distractions in *Christendome*,
and abstaine from teares? To see Christian armed a-
gainst Christian, while the common foe of Christians
laughs at these divisions, taking advantage of the time
to enlarge his Dominions. O who can endure to see
Pagans and *Infidels* plant, where the blessed feet of our
Saviour once trod? To heare *Mahomet* called upon,
where *Christ* once taught? To have them usurpe and
prophane those *Temples*, where he once preached? To
reare them *Altars* for their false *Prophets*, where those
true *Prophets* of God once prophesied? To see *Maho-*

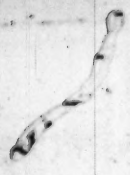
met

Disposition.

met's Oratorie erected, where the *Iewish Temple* was
 once seated? To behold his Palace in the Cathedrall
 Church of *SAN SOPHIA*, now become his *Seraglia*;
 where stood once the *High-Altar* or *Communion-Ta-*
ble, and *Patriarchall Throne*, now made, and so used as
 a *Turkish Moschie*, with unclean hands polluted, by
 unbeleeving hearts possessed? alas for sorrow! that So-
 veraigntie should so much blind, or desite of command
 beare so much sway, that Christs * *Enemie* should get
 advantage by our discord. O thrice happie (and may
 it be soone so happie) were the state of *Christendom*,
 if all civill and unnaturall broiles (for unnaturall it is
 for Christian to shed Christians blood) were appeased
 and ended! that they with one consent might assaile
 this common *Enemie*, marching even to *Constantinople*
 (once the glorious seat of a victorious *Emperour*) cry-
 ing with one voice, *Downe with it, Downe with it even*
to the ground. And easily might this be atchieved, if
Christendom would joyne minde with might, that this
Uncircumcised Philistine might bee discomfited, till
 which time *Christendom* can never be secured. But to
 conclude this Discourse, (for I feare I have enlarged my
 selfe too much in my digression;) as *Fortitude* is that
 le marke which giveth a *Gentleman* his true chara-
 cter, shewing resolution as well in suffering, as acting:
 my exhortation to our *English Gentry* shall be, that
 they so demeane themselves, that their *Countrey* may
 be honoured by them, true worth expressed in them,
 and their *Predecessours* vertues seconded, if not surpas-
 sed by them. •

Sitting
 * εις τον ναον
 του Θου.





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THE ENGLISH GENTLEMAN.

Argument.

What Education is ; The effects of it. How a Gentleman may be best enabled by it.

EDUCATION.



*E*ducation is the Seasoner or instructresse of Youth, in principles of Knowledge, Discourse, and Action. Of all inferiour knowledges, none more behoovefull than the knowledge of Mans-selfe; of all superiour, none more usefull nor divinely fruitfull than the knowledge of God, who for Man gave himselfe. By view had of the One, Man shall have a sight of his misery; by view had to the Other, Man shall finde cause to admire Gods
L 2 Mercie.

Observat. 3.
What Education is.
Knowledge.

Education.

Vt cognoscant
ut cognoscant
Bern.
Knowledge of
God.

Ἐρδὶς ἁγία.
Luke 10.42.

Knowledge of
Mans selfe.

Mercie. Hence that hony-tongued Father desired that his *Knowledge* might extend it selfe only to these two: *To know God; To know himselfe.* Now as the beautie and splendor of the *Sun* is best discerned by his *Beames*; so is the greatnesse of *God* best apprehended by his *Workes*. Whereof I may say, as *Simonides* did of *God*, that when he had required but one day to resolve what *God was*: when the day was expired, he was more unable to answer, than at the first. So as *Hermes* termes the *Sun-beames* of *God* to be his Works and Miracles; the *Sun-beams* of the *World* to be the varietie of formes and features; and the *Sun-beames* of *Man*, diversitie of Arts and Sciences. Touching *Knowledge*, it is in *God* to know all things; in *Man* to know some things; in *Beast* to know nothing. As we cannot extend to the distinct knowledge of the *Creator*, so let us extend our knowledge above the reach of the inferiour'st of Gods creatures. It is written of *Alcibiades*, that hee was skilfull in all things, in all exercises: so that he seemed in every Nation to obtaine the conquest, in what prize or masterie soever he tooke in hand. It is not for us to labour the attaining of such exactnesse: *Unum est necessarium*: One only knowledge transcends all others, the attaining whereof makes the *knower* happie; as the want if makes *Man*, how *knowing* soever in all other Sciences, most unhappie. For what skills it to have knowledge in reasoning of high and deepe points concerning the blessed *Trinitie*, and want *Charitie*, whereby we offend the *Trinitie*? Let us therefore esteeme it the *Crowne* of our *Hope*, to attaine to the excellent and incomparable knowledge of him who made us, whose blood did save us, and whose holy *Spirit* daily and hourly shields and shadowes us. Next is to *know himselfe*; an excellent knowledge grounded on true *Humilitie*: where *Man* shall finde how many things he is ignorant of; and of these things which he *knowes*, how farre short he comes of that perfection which is required of him. It was a

saying of a grave Philosopher, *By learning alwayes something, I grow old.* Now how fruitfully were our time from *Infancie* to *Youth*, from *Youth* to *Man-hood*, from *Man-hood* to *Old-age* employed, if our aymes were so to direct our *knowledge*, that we might attaine the understanding and *knowledge* of our *selves*. Then would not selfe-conceit transport us, nor opinion of our owne *knowledge* entrance us, but we would divinely conclude; we have reaped more spirituall profit by dis-esteem, than selfe-esteem. *Alphonfus* of *Arragon* answered an Orator, who had recited a long Panegyricall Oration in his praise: *If that thou hast said consent with truth, I thanke God for it; if not, I pray God grant me grace that I may doe it.* The like temper I could wish in each Gentleman, who in respect of meanes more than merit, shall many times heare himselfe approved and applauded by such *Tame-beasts* or glozing *Sycophants*, who feed on the *Prodigalls* trencher. Let not applaude so much transport, or praise so farre remove man from himselfe, as to become (by the vaine blast of others breath) forgetfull of himselfe. Humbly esteemed hee of his *knowledge*, who concluded: *This I onely know, that I know nothing.* Nothing in respect of that I should know; Nothing in respect of that which is injoynd me to know; Nothing in respect of others who knew farre more than ere I may know. For (saith *Bernard*) *how canst thou possibly be a proficient, if thou thinkest thy selfe already sufficient?* But alas, how farre hath selfe-opinion estranged *Man* from *knowledge* of himselfe; who rather than he will be found ignorant in any thing, will assume upon him a supposed *knowledge* in every thing? He will rather lye upon his *knowledge*, then seeme defective in any *knowledge*. Whence one speaking of the *knowledge* of *Mans selfe*, most divinely concludeth; *Nosce teipsum* first descending from *Heaven* to *Earth*, is now ascended from *Earth* to *Heaven*, leaving miserable

Education.

Γὰρ οὐκ ἔστι
αὐτὸ ποιεῖν ὅ-
σοις αὐτοῖς.
Multum semper
discere, senesco.
Socrat.

Pan. de reb.
gest. Alphon.
lib 1.

Socrat.

Quomodo profi-
ciat, si jam tibi
sufficiens? Bern.

Education.

Aug. in Soliloq.
cap. 29.Bernard. Medit.
cap. 3.Plutarch. in lib.
de virtut. amor.

nable *Man* admiring his owne feature, as if hee were his owne Maker. And whence proceedeth this, but because he hath ascended unto that *Mountaine*, to which the first *Angell* ascended, and as a *Devill* descended? whereas, if he duely considered those many imperfections whereto he is engaged; those many debts and bills of errours, which, as yet, are undischarged; that *naturall* or *originall* sinne wherein hee was conceived; and that *actuell* sinne wherewith hee is daily polluted; hee would questionlesse conclude;

*What's man whose first conception's miserie,
Birth baine, life paine, and death necessitie?*

Which divine *Meditation* is of power to subdue the whole *Man* of Sinne, and bring him under the yoke of obedience, by an incessant consideration had of Gods *mercie*, and mans *misery*; which may produce in him a more blessed effect, by extenuating and humbling himselfe, both in respect of the *Substance* or *matter* of his creation, and in respect of the *irregenerate* course of his conversation: as also in contemplating the ineffable *mercie* of the *Almightie*; whose *grace* it is, that directs miserable man, and reduceth him from erring; whose *compassion* it is, that raiseth him from falling; and whose *tender mercy* it is, that supporteth him in his rising. But in my conceit, there is no one motive more effectually, or divinely powerfull, to bring us to a true and perfect *knowledge of our selves*, than to observe with what *passions* or *perturbations* wee are encountred; especially when through immoderate excesse, we are in the cup of forgetfulness drowned. Which Saint *Basil* confirmeth, saying: That *passions* rise up in a drunken man, like a *Swarme* of *Bees* buzzing on every side. Which *passions* are not such as are prevented by *reason*, and directed by *vertue*: for these are not altogether to be extinguished, as the *Stoicks* supposed, but to be provoked as movers of *vertue*, as *Plutarch* teacheth. But rather such distemp-
red

red & indisposed *affections* as are suggested to *Man* by his implacable Enemies: labouring to undermine and ruine the glorious palace of his deare bought soule. Vpon which *affections* seriously to meditate, were to expell all selfe-conceited or opinionate arrogancē; to become humble in our owne thoughts: concluding, that our *knowledge* is *ignorance*, our *strength* *weaknesse*, and our *wisdom* *foolishnesse*. Being (as one well observeth) like a *Spring-locke*, readie of our selves to shut, but not to open; apter to shut grace from us, than to receive grace into us: or like stones upon the top of a hill, by reason of our heaue and earthie nature, readie enough to tumble downe, but without the helpe or motion of another, slow enough to mount up. Saint *Arselme* walking abroad in the field, and beholding a Shepherds Boy, who had caught a *Bird*, and tied a *stone* to her leg with a threed; and ever as the *Bird* mounted, the *stone* haled her backe againe. The venerable old man moved with this sight, fell a weeping pitifully, lamenting the miserable condition of *Man*, who endeavouring to ascend up to heaven by *Contemplation*, are detained by the *passions* of the flesh; which enforce the soule to lye there like a Beast, and not soare to heaven by that proper motion, which was first given her by her Creator.

low to conclude this first point, (by making a fruit-
full use or application of what hath beene already spo-
ken) I could with *Young Gentlemen*, whose aymes, per-
chance, are addressed to purchase rather the light
freight of *forraine fashions*, than the precious gemme of
Selfe-knowledge, to be otherwise minded, by confor-
ming themselves to his * patterne and example, who
though he knew *all things*, boasted not of his *knowledge*,
but abased himselfe to make us rich in all *spiritual know-
ledge*. As for such as are *pufft up and know nothing*, but

humilitatis speculum, ejus enim exemplum, speciosum Deo preparabit templum. Quamvis enim
te dejeceris, humilis non eris Christo. Hieron. 1 Tim. 6. 4.

Education.

Motus animæ
(saith S. Aug.)
quo. Græci πάθος
appellant. Ex La-
tinis quidam (ut
Cic. 3. Tuscul.)
Perturbationes
dixerunt, alii af-
fectiones, alii af-
fectus, alii ex-
pressas passionis
vocarunt.
Damasce de fi-
ne h. other af-
fections of the
minde.

- Motio sensualis
appetitiz. &
virtutis, ob boni
vel mali imagi-
nationem. lib. 2.
de fid. or. b. d. x.
cap. 22.

Zeno ap Cicin
4. Tofcul. ita
definiit: Pertur-
batioſeu p̄iſd
autiſa vella va-
tione canva na-
turam quini
commotio.

1a vii. Anselmi.
* *Vt à Christo
accepimus bene-
ficium, præstamus
Christi omni effici-
um, prebenda
membri Christi
b. Spiritum.*

Erigeaculum in
Quadruncus

Education.

A right profitable exhortation to all such as are drawne away by strange doctrine.

Sacerdotes nominantur, non sumus. Greg. Humilium sumus Doctores, superbia duces. ibid. Nemo tam impius est, quem Hereticus impietate non vincat. S. Hieron. lib 7. in Esaiam. Si enim Heretici sunt, Christiani esse non possunt. Tertul. de praescript. cap. 37. Cyprian de Unitate. Et Hieron. contra Luciferianos.

dote about questions and strife of words, whereof cometh envie, strife, railings, evill surmisings, perverse disputings of men of corrupt mindes, and destitute of the truth; we are taught to withdraw our selves from them, because their fellowship is not of *Light*, but *Darknesse*; their knowledge no perfect nor sincere knowledge, but palpable ignorance; their wisdom no sound nor substantiall wisdom, but mere foolishnesse. Their wayes are not by the *stockes* of the *Shepherds*, but ragged and uneven wayes, leading their deluded followers head-long to all perdition. Deare Christians, though I know this point to have beene gravely and exactly handled by many solid and learned *Divines*. whose *holy oyle* hath beene fruitfully employed in unmasking and discovering these dangerous *Separatists*, who have sowne the seed of pernicious doctrine in the eares of their weake Auditory: yet I thinke it not amisse to presse this exhortation further, lest your speedie ruine prevent you of all hope hereafter. Beware of these *Pharisaicall* Doctors, whose puritie only consists in semblance and outward appearance; whose doctrine hath ever a taste of pride; whose counsells ever tend to faction; and whose wayes are ever *Antipodes* to the truth. These are called *Prophets*, but they are none: being *humble* Teachers, but *proud* Doctors. Outwardly specious, but inwardly vicious: having faire *rindes*, but false *hearts*: having a shew of godlinesse, but denying the power thereof. Come from among them and leave them, for their wayes lead to death, and their paths to destruction. Saint *Iohn* would not come in the Bath where the Hereticke *Cerintus* was. Another holy Man (though most innocent) could endure to be accounted a Whoremaster, an uncleane person, and the like; but when one called him *Hereticke*, he could beare no longer. Wee have here (thanks to our Maker) more pleasant and delightfull *Springs* to retire to, than these troubled and corrupted

corrupted Puddles, which taste of nothing but pollution. Leave these, and love those. Where can there be *Unitie*, where there is no *Conformitie*? Where a holy zeale or compassionate fervour, when nothing is spoke but by the *sonnes of thunder*? Be yee wise unto *salvation*; may *godlinesse* be your best *knowledge*; that, dissolved from this Tabernacle of earth, yee may keepe consort with the Angells in a blessed Harmony, because ye resembled them on earth in mutuall love and unitie. And let this suffice for the first *branch*, to wit, *Knowledge*: Now wee will descend to the second, to wit, *Discourse*, with some necessary Cautions very profitable, if put in use, to direct (or rather limit) *such*, whose *too liberall* and profuse *Speech* oft times brings them within the censure of indiscretion.

D*Emocritus* calls *Speech* εἰδωλον τῆς βίης, the image of life, because it represents to man the occurrents and passages of his life. Now forasmuch as through the subtiltie of time, men use to shroud and conceale their thoughts, by expressing least what they intend most; *Speech* becomes a *darke Image*, representing man not as he is, but as he seemes. *Diogenes* wondred that men would not buy *earthen pots* before they proved by the sound whether they were whole or broken: yet they would be contented to buy men by their *Speech*. The old proverbe used by *Socrates*, and approved by ancient Philosophers, was this: *Loquere ut te videam*. Subtill purposes were not then shadowed or gilded with faire pretences; but so simple were their meanings, as they needed no words of *Art* (meerely invented to delude) nor the gawdie ornaments of *perswasive Oratorie* to colour them. But to propose some necessary cautions worthy observation of the *Generous* in their *Discourse*; I would have *Young Gentlemen* to beware

M

especially

Discourse.

Laert. lib. 6.

Education.

Two especial errors incident to Subjects of Discourse; *Affectation*, *Imitation*: whereof Gentlemen are seriously cautioned.

Affectation
Steb. form. 34

Imitation.

especially of two errors, usually occurring in Subjects of this Nature; *Affectation*, and *Imitation*: The one for the most part arising from our selves, the other from too ardent a desire of *imitating* others. The first sort generally, are so miserably enamoured of words, as they little care for *substance*. These are ever drawing a *Leaden sword* out of a *gilded sheath*; and will not lose a dram of *Rhetorick* for a pound of *Reason*: having, as *Theocritus* said of *Anaximenes*, a *floud of words*, but a *drop of reason*. These are ever talking, till their *Mind* of words faile them, and then of necessitie they turne silent. These will lay themselves open to their professedst enemy, so they may gaine applause, and get the opinion of *good Speakers*, being the onely mark they shoot at. And indeed, these seldome hurt others, but many times themselves: for these are those *fooles*, which carry their *Hearts* in their *Mouthes*; and farre from those *wise men*, which carry their *Mouthes* in their *Hearts*. Though discretion of *Speech* be more than *Eloquence*, these preferre a little unseasoned *Eloquence* before the best temper of discretion. And thus much of *Affectation*. *Imitation* tastes no lesse of barrennesse, than the other of phantasticknesse: though I must confesse, this draweth neerer true *Humilitie*, in that it dis-values it selfe, to become a serious observer and *imitator* of others. But great men especially cannot want *imitators*, be the occasion never so unworthy *imitation*. If *Cesar* have an use to hold his necke aside in his *discourse* or pleading, he shall have one to affect and *imitate* that deformitie. If *Vespasian* draw in his face in a purse, (as if it went *hard* with him) hee shall have one to represent it, as it were naturally. And, which is of all others most intelerable, so habitually are these grounded on *Imitation*, as they are conceited that nothing can do well bescome them, as this uncomely fashion which they have observed, and now *imitate*

imitate in others. Whereas if they would consider how nothing *forced* may appeare with that decencie, as when it is *naturally* descended, they would ingenuously confesse, that this apish or servile *imitation* detracts much from the worth of man, who should subsist on himselfe, and not relie on others postures. In brieft, that *Discourse* is most *generous*, which is most *genuine*: *Nature* may beseech that, which *Imitation* cannot: but to addresse our selves to *imitation* of others, in that which even appeares ridiculous in the persons themselves, this inferreth grosse stupiditie. It is an excellent Lesson which a holy Father giveth to all *Discourers*, That they should rather be given to heare than *wake*. and in matters of argument, to assoile a needlesse question with silence. So as *Cicero* preferreth *wisdome* attired with *ignorance*, before *speech* attended by *folly*. Now because the best of *Discourse* tendeth to *perswasion*, which is the life and efficacie of *Speech*; and this *perswasion* consisteth on three parts; *Life* of the *Speaker*; *Truth* of the *Subject*; and *Sobrietie* of *Speech*; of necessitie these three must be observed, ere we can have our Audience sufficiently *perswaded*. First for the *Life* of the *Speaker*: if *Speech* (as wee have said) be the *Image* of *Life*, why should not wee conforme our *Life* to our *Speech*? Wee would be loth to be taxed of indiscretion in our *Speech*; let us labour likewise to appeare blamelesse and unprovable in our *Life*. For he that forgetteth to conforme or fashion his *Life* to his *Speech*, his *Speech* to his *Life*, is like unto a man beholding his naturall face in a glasse: for he beholdeth himselfe, and goeth his way, and straightway forgetteth what manner of man he was. Wherefore *Gentlemen*, of all others, ought to be most respective of their conversation: for a little soile is a great blemish in them, whose *Education* promiseth more than inferiour men. Such men, for most part, gaine best authoritie or approba-

Vincent. de vit.
Spir.
Ibid.
Cicero.

Pic. Mirand. ad
Hermol.

Life of the
Speaker.

Iam. 1. 24.

Education.

Truth of the
Subject.* *Equites Asi-*
ani, Iuven.

tion in *Discourse*, who have beene ever observed to speake probably, and not of *Subjects* above the reach or pitch of humane conceit. Neither can any thing disparage or lay a deeper aspersion upon the face of *Gentrie*, than to be taxed for fabulous relations. Especially therefore should they inure themselves to probable *discourses*, being such as may gaine them an opinion of reputation, and be a meanes to conferre more authority on their *discourse*. The second is the *truth* of the *Subject*, which must needs import much authoritie: for how should wee perswade, where the *Subject* admits no probabilitie of *Truth*? Therefore were it meet, that wee make choice of what wee relate, not maintaining whatsoever we heare by report, for undoubted *Truth*. for so should wee be made * *Knights of post* to all *Newes-mongers*, being no lesse ready to sweare, than they to report. I have casually fallen into the company of *some*, whose only relation was noveltie: these would entertaine no *Discourse* but forraine, speaking as familiarly of the states of Princes, and their aimes, as if they had new crept from their bosomes. But alas, how ridiculous are these in the sight of judicious men, whose eyes are not so sealed, but they may easily discern the arrogancie of these, who affect rather to be admired than beleevd? Excellent and proper for our present purpose, is that Fable of the *Fowler* and the *Bird*: A *Fowler* having taken a *Bird* in his snare, was humbly intreated by the *Bird*, that he would free her and give her libertie, and shee would requite this courtesie with three good Lessons; which (if duly observed) would profit him more than her small body. Vpon these conditions, the *Fowler* was contented to release the poore *Bird*, provided, that the Lessons were so profitable and usefull unto him, as she pretended. Which, in brieft, were these: *Not to lose a certaintie for an incertaintie: Not to give credit to things beyond probabilitie: Not to* *grieve*

grieve for that which is past remedie. These lessons received, the *Bird* was forthwith released : who being now at libertie, and mounting aloft in the aire, and triumphing in so blest a freedome, chanted out this merrie Madrigall;

*Had'st thou knowne the wealth I had,
Thou would'st nere have let me gone,
For it would have made thee glad
To enjoy so rich a one.
In my bladder there's a stone,
Then which, never earth brought forth
One of more unvalued worth.*

This the discontented Fowler had no sooner heard, than presently he repented himselfe of so rare and inestimable a losse ; which the nimble *Bird* perceiving, thus replied :

*How apt's man for to forget
What might give him most content ?
Thou at Libertie me set,
When I taught thee, to repent
Nothing how the world went ;
Nor what crosse ere fell on thee,
If past hope of remedie.*

*But thou griev'st thou canst not have
What thou canst not get againe :
Thus thou mak'st thy selfe a slave
To thy selfe, and mourn'st in vaine :
And long may'st thou so complaine.
For my Lessons I was free,
Yet thou keep'st not one of three.*

The perplexed Fowler inquisitive of knowing further, pressed the *Bird* againe ; asking her in what particular he had broken any of her Lessons ? To whom the *Bird*, flickring a little with her wings, as one that gloried in her unexpected Libertie, answered ;

Education.

*The Lessons which I gavethou sleight'st,
 And weigh'st them but a rash,
 Or else thou would'st not lose one Bird
 In hand, for two in Bush.
 The next was, things incredible
 Nere credited should be,
 Yet thou beleev'st a precious stone
 Worth worlds is hid in me.
 The last, for things remediless
 Thou never shouldst complaine,
 And now when I am flowne from thee,
 Thou wishest me againe.*

Many excellent *Moralls* are shadowed in these *Fables*, which may deserve observation of the pregnant't and maturest conceit; not onely in the *Subject* or substance of the admonition, but in the person which giveth this admonition. Where the Poets smoothly, but tartly, used to introduce Beasts, Birds, and such like creatures; admonishing man, the noblest of all creatures, of his dutie. Yea of Beasts, they made choice sometimes of the grossest and contemptiblest, as the *Asse*, to expresse the want of consideration in *Man*; whose diviner parts drowned in the Lees of sensuall corruption, or carnall securitie, become forgetfull of that, for which they were principally created. It were easie to enlarge this *Subject* with much varietie of examples; but my purpose is, in digressions, rather to touch than treat. Wee have handled two particulars, effectually moving to perswasion; The *Life* of the *Speaker*, that it be unreprouable; The *Nature* of the *Subject* whereof hee speakes, that it be probable. Now wee are to descend to the Third, which is, *Sobrietie* of *Speech*: an especiall Motive to attention, being that which *Cicero* much commendeth, and for which *Hortensius* was much commended. Albeit, arguing in *Sylla's* cause, he was taxed by *L. Torquatus*; and called for his too much effeminacie

*Sobrietie of
 Speech.*


Education.


effeminacie in apparell, as also for his too much action of *bodie*, not only a *common Actor*, but even a *Dionysia*, who was famous for her moving and wanton gesture. To whom *Hortensius* answered, *Callest thou me Dionysia? Sure I had rather be a Dionysia than as thou art, Torquatus*: αἰεὶ ὅ, ἀγλαῖα ὅ ἔ ἀνεῖν ὅ: one without Learning, barbarous and uncivill. Now this *Sobrietie* consists not onely in the pronounciation of *Speech*, but *Sober* carriage or deportment of the *Body*, which indeed addeth no little lustre to *Discourse*. I have observed in some, a kinde of *carelesnesse* in their forme of speaking; which, though it gaine approbation in men of *eminent ranke*, it would seeme harsh and contemptible in men of *inferiour condition*. Others there are, who can never enter into any set or serious *Discourse*, but they must play with a button, as if they drained their *Subject* from such trifling action: and These, me thinkes, resemble our *Common-Fidlers*, who cannot play a stroake, to gaine a world, without motion or wagging of their head, as if they had rare *Crotchets* in their braine: but this mimicke and apish action keepes small concurrence with the Postures of a *Gentleman*, whose *Speech* as it should be free, native and generous; so should the action of his *bodie* admit of no phantasticke imitation or servile affectation, which expresseth little, save a degenerate qualitie or disposition. Others I have likewise noted, to conclude their *Set Speeches* with winks and nods, as if the understanding of the whole world were confined to the circumference of their braine: and these usually expresse more soliditie of conceit in the action of their bodies, than the motion of their tongues. For oft-times, through want of matter (being gravell'd with an affected gravitie) they are forced to trifle time in impertinences, and leave that matter untouched for which they came. I could wish that *Young Gentlemen* would principally observe this Lesson,

Gell. in Noct. Attic.

Education.

Immoderate
passion, in ar-
guments of
Discourse and
reasoning, to be
avoided.

 *Plutarch. in vit.
Phoc.*

 Two powerfull
motives of per-
swasion; *Vehe-*
mencie of Passi-
on; and *Instan-*
cie of Demon-
stration.

Lesson, to be *sober* in arguments of *Discourse*, but especially in *reasoning*: for there is nothing that darkeneth or obscureth the Light of *reason*, more than the boundlesse effects of *Passion*, which makes a man forgetfull of that he should say, no lesse than indiscreet in that hee doth say. But especially in publike assemblies, where difference of judgements oft-times racke our *Speeches* to a higher pin, ought deliberation to be had: for there we cannot recall so soone what we have spoke amisse, as in private, where lesse premeditation may afford matter of satisfaction. I approve likewise of his opinion, who would have such, whose pleasant conceits minister content to the Hearer, if they meane to jest publickely, and force their wits to stem the streame of worlds judgements, (which, I say, are different, and therefore more observant) that they use *Pericles* custome, who determining to speake any thing publickely, desired the immortall gods, that no improvident word should passe his mouth. Certainly, whosoever he be that speaks and never meditates, may be compared to the *uncleane beast*, who digests and never ruminates. Neither is it hard to gather this, even by their *Discourse*, which consists meereley on ventositie, digressive and impertinent, spending much wind to small purpose: resembling *Pytheas* that foolish Orator, who would never leave his babbling. He that meditates before hee be prepared (saith one) builds his house before stones be gathered. But sure I am, he that *discourseth* before he be provided, serves up his dishes before they be seasoned. Albeit *Tiberius* be said to doe better in any Oration *extempore*, than premeditate. Now I could reduce these *discursive* motives of Perswasion, to two generall heads: to wit, *vehemencie of Passion*; or *instancie of Demonstration*: and first for *vehemencie of Passion*, here may we produce an apt and proper example. There came a man to *Demosthenes*, desiring his help to defend his

his cause, and told him how one had beaten him: *Demosthenes* answered him againe, saying: *I doe not beleve this to be true*: the Plaintiffe then thrusting out his voice aloud, said: *What, hath he not beaten me? Yes indeed* (quoth *Demosthenes*) *I beleve it now, for I heare the voice of a man that was beaten indeed*. Whence appeareth, what effects *vehemencie of Passion* produceth, expressing her wrongs so well in words, as they enforce beleefe to the Hearer. Likewise, because examples illustrate, though they doe not prove; touching *instancie of Demonstration*, we have an excellent one in that of *Cato*: who determined to strike the *Senate* and *Romans* in feare, *discoursed* at large of the *Carthaginian* warres, aggravating the danger by proper circumstances, which threatned the publike State; and *instancing* the ruine of many eminent and flourishing States occasioned by the securitie of their people. But they objecting againe, that *Carthage* was farre from them; He shewed them *greene figs*, implying thereby that *Carthage* was not farre distant, for otherwise the *figges* would have beene dried and withered. These kindes of *Discourses*, seconded by *instance*, are very moving and perswasive; for as *Speech* is called the *object* of the *ear*, so is such kinde of *instance* an *object* to the *eye*, which must needs be more perswading, because visibly appearing. But we have enlarged this *Subject* too much; wherefore to draw in our sailes, and apply particularly, what in generall hath beene *discoursed*: I could wish *Young Gentlemen* considerate in what they speak, because *Speech* is termed the *Index* of the *Minde*, and can best expresse him, whether he taste of *rinde* or *pith*. Now because moderation of the tongue is such an absolute vertue, as it displayeth the wisdom of him that hath it; whence the wisest of all Princes, *He that bridles his tongue is most wise*: I must needs preferre discreet Silence before loquacitie, for, *in much speech there shall want no sinne*

Education.

*Est enim fidei
tanta silentii
merces. Hor.
Carm. 3. od. 2.*

*Silentio culpa
crescit. 1. dor.*

*Neque Imperiale
est libertatem di-
cendi negare, ne-
que Sacerdotale
quod sentiat, non
dicere. Ambros.
Epist. 17.*

Greg.

Ezech. 3. 18.

1 Cor. 9. 16.

(saith *Salomon* :) whereas Silence is exempted from all Censure, so it bee mixed with discretion. It is said that *Pythagoras* would desire two things of God (if the possibility thereof could stand with the conservation of humane Society :) that hee might not *speake*, that he might not *eat* : for by the *one*, hee should prevent offence in *discourse*, by the *other*, avoid surfeit through excesse. Whence the Poet ;

*Silence is such a soule-entrancing charme,
It may doe good, but can doe little harme.*

Albeit that *Pythagorian* silence I cannot approve of, being many times prejudiciall to the publike state : for by silence (saith the Orator) is error approved, the lustre of vertue darkned, good and wholesome precepts suppressed ; whereby *Youth* might be instructed, private families directed, all inordinate motions corrected, and the whole structure of this little world, *Man*, rectified and repaired. But especially in divine professors and dispensers of the sacred word, is *Silence* most hurtfull : for these should be shrill *Trumpets* in sounding and delivering the *sweet tidings* of salvation, the tidings of peace and spirituall consolation. The *Pastor* (saith a blessed Father) by holding his peace, doubtlesly killeth sinners : that is, when he will not tell the house of *Iacob* his sinnes, nor *Israel* her transgressions ; but cries, *peace, peace*, when there can be no true peace : for *what peace unto the wicked, saith the Lord* ? So as the word of the Lord which came unto the Prophet, rouzed him up with this fearfull caveat : *If thou givest not the ungodly warning, he shall perish, but his bloud will I require at thy hand*. With whom the Apostle harmoniously joyneth ; *Woe unto mee if I preach not the Gospell*. For in that cause wherein the faithfull and painfull *Pastor* is to please God, he is to sleight the pleasure or displeasure of men. Now *Gentlemen*, yee whose *Education* hath engaged you farre in the expe-
ctance

stance and opinion of others; yee whose more *generous breeding* promiseth more than others; yee whose *nobler parts* should distinguish you from others; let not those innate *seeds of Gemilitie* first sowne in you, as in a hopefull *Seed-plot*, be nipped in their rising: which, that yee may the better prevent, exercise your selves in noble *discourses*, not wanton or petulant, for these breed a dangerous corruption even in the life and conversation of man. *Quintilian* would not have *Nurses* to be of an immodest or uncomely *Speech*, adding this cause; *Lest* (saith hee) *such manners, precepts, and discourses as young children learne in their unriper yeers, remaine so deeply rooted, as they shall scarce ever be relinquished.* Sure I am, that the *first impressions*, whether good or evill, are most continuat, and with least difficultie preserved. How necessary then is it, that an especiall care or respect be had herein, that choice be made of such, whose modest and blamelesse conversation may tender you their breasts in your infancie, and furnish you with grave and serious precepts in your minoritie? that your *Knowledge* may be fruitfull; your *Discourses* usefull; and your *actions* in the eyes of the *Almighty* gratefull. Of which *Action*, we are now to speake; being the third *Branch* which we observed in our definition of *Education*.

That *Education* is the *seasoner* of our *actions*, wee shall easily prove, if we observe the rare and incredible effects derived from it: which, that we may the better doe, you are to know, that every *Action* hath two handles; the *One* whercof consists in contriving; the *other* in performing. In the *former*, we are to observe deliberation: whence the *Orator*; before wee take any thing in hand, we are to use a diligent or *serious preparation*; that we may effect what we intend,

Education.

Ludov. Viri in-
struēt. christ.
Mul.

Adcoque ut er-
rorem cum labile
Nutricis sugunt.
Ci.

Ubi laetitia &
lucis, alens vos
militis Supremi
Duci.

Action.

πᾶν ἀπὸ γῆρας
ἥναι ἐχέειν ἀλλὰ
Ci.

Sen. de tranq.
anim.

Education.


Appian. Alexan.

The admirable
effects of Edu-
cation.

Educatio & do-
ctrina efficiunt
mores. Seneca.

and more prosperously succeed in that we take in hand. In the *Latter*, is diligence required; for what is premeditation or preparation worth, if it be not by diligence seconded? When *Annibal* was a childe and at his fathers commandement, he was brought into the place where he made sacrifice, and laying his hand upon the Altar, swore, that so soone as he had any rule in the Common-wealth, he would be a professed enemy to the *Romans*: nor did hee infringe the vow which his infancie had professed, but expressed when he came to be a man, what he had protested to performe being a childe. No device unassayed, no Stratagem uncontrived, no Labour neglected, no Taske unattempted, which might conferre honour on *Carthage*, or expresse his mortall and implacable hate to *Rome*. In this one example, we shall see the strength of *Education*: for though *Annibal* had no cause personally given him, to vow all hostilitie rather on *Rome* than any other place; yet in respect he received his breeding from such as were professed foes to the *Romans*, he seconds their hate, resolving to live and die *Romes* enemy. The like may be observed in the demeanour and conversation of men: in which respect also, *Education* discovereth her absolute power. For shall wee not see some, whose faire *outsides* promise assured arguments of singular worth, for want of breeding meere painted Trunks, glorious features, yet shallow Creatures? and whence cometh this, but through want of that which makes man accomplished, seconding nature with such exquisite ornaments, as they enable him for all managements publike or private? *Licurgus* brought two dogges, the one savage, wilde and cruell; the other trained; to let the people see the difference betwixt men brought up well, and badly: and withall to let them understand the great good of keeping lawes. Now what are these savage and wilde dogges, but re-
semblances

semblances of *such*, whose untrained Youth never received the first impressions of a *generous Education*? These, as they were bred in the *Mountaines*, so their conversation is mountainous, their behaviour harsh and furious, their condition distempered and odious. Yet see the miserie of custome! what delight these will take in *actions* of incivilitie! nothing relisheth with them, save what they themselves affect; nor can they affect ought worthy approbation: for *Education* (which one calls an *early custome*) hath so farre wrought with them, as they approve of nought freely, affect nought truly, nor intend ought purposely, save what the rudenesse of *Education* hath inured them to. These mens aimes are so farre from attaining *honour*, as they partake of nothing which may so much as have the least share in the purchase of *Honour*. Their minds are depressed, and as it were earth-turned: for they aspire to nothing which may have *being* above them; neither can they stoope any lower, for nothing can be under them. Nor can their *actions* be noble, when their dispositions by a malevolent custome are growne so despicable. Hence it is, that the Philosopher saith; *The divine part in such men is drowned*, because not accommodated to what it was first ordained. For how is it possible that their affections should mount above the verge of earth, whose *breeding* and *being* hath beene ever in earth? They (saith *Phavorinus*) who sucke sowes milke, will love wallowing in the mire: inferring, that as our *Education* hath formed us, so will wee addresse ourselves in the passage and current of our life. For as *Nature* is too strong to be forced, so *Education* (being a *second Nature*) hath kept too long possession to be removed. She it is, that in some sort moldeth our *actions* and *affections*, framing us to her owne bent; as if wee received all our discipline from her, by whom we were first nourished, and since tutored. But you may object,

Education.

Without learning *Hercules* becomes a Tyrant, *Darius* insolent, *Achilles* inordinate.

*Pars divina in
humane mensa.
Sen.
Lips.*

phavorinus.

Education.

*Vid. Tit. Liv.
Luc. Flor.
Plut. in vit. Rom.
Among Wolves
was his Edu-
cation, by Vul-
tures his Inau-
guration.*

*Hi pastores pecco-
rum, magis
quam reges gen-
tium.*

*Xenophon. in
Cyropedia.*

if *Education* expresse such power, as her first native im-
pressions cannot be suppressed; how did those men ap-
peare *educated*, whose first *breeding* was in mountains,
and afterwards advanced to no lesse glory than a *Dia-*
dem? Such were *Romulus* and *Remus*; that translater
of the *Median* Empire to the *Persians*, victorious *Cyrus*;
and he who from the Plow-stilts was elected Empe-
rour, to wit, *Gordius*. Surely their *Education* came
farre short of that which is expected in the majestie of
a Prince; yet what inimitable presidents of renowne
were these, shewing much resolution in conquering,
and no lesse policie in retaining what they had con-
quered? To begin with the first, to wit, *Romulus*;
truth is, he laid the first foundation of a glorious and
flourishing *State*; yet as his *Nurse* was a *Wolfe*, he plaid
the *Wolfe* to his brother. He planted his kingdome in
bloud, as his infancie received food from *her*, whose
native disposition affecteth bloud. Neither can I be
perswaded, that his *carriage* could be so civill, as that
his first *breeding* left no relique nor relish of barba-
risme: especially, when I reade what injuries or indig-
nities were offered the *Sabines* by him, what cruelties
were acted upon his owne uncle, what impieties were
committed upon the neighbouring Heard-men: the
multitude whereof expressed how cruelly he was natu-
rally addicted, and that the *first seeds* which his savage
Education had sowne in him, could hardly be suppress-
ed. Touching *Cyrus*, no question his *breeding* was
not altogether in the *Mountaines*, for he had recourse
or resort (though unknowne) to *Astiages* Court,
where he received no small bettering in the progresse of
his reigne. Neither (as it may probably be collected)
would *Harpagus* permit so great hopes, as were trea-
sured in him, and by all *Auguries* and Predictions
likely to be confirmed of him, to be destitute of instru-
ctions fit and accommodate for so high a person.
For

Forself, how should such excellent *Laws* have been devised; such exquisite Cautions for state government provided; the Empire of the *Medes*, with whom it had so long continued, to the *Persians* peaceably translated, and without faction established? These (I say) might probably confirme, how well this victorious *Shepherd* was furnished with all precepts apt to inform him; stored with all princely habiliments fit to accomplish him; and exercised in all regall discipline, the better to prepare him against all occurrents that should assaile him. For the *last*, as he was from obscurity raised, so did he little in all his time that could be worthily praised, being more skilfull in setting of a *Turnep*, than setting of a state; more experienced in correcting the luxurious growth of his *Vine*, than rectifying those abuses raging and reigning in his time: so as, his small acquaintance in state-affaires, during his *Minority*, made him lesse affected to those employments in his riper years. Whereas, if we reflect upon the noble and inimitable exploits of *Alexander* the great, whose fame hath given life to many Volumes, we shall see that his princely *Education* gave him such rare impressions of glorious emulation in his father *Philip*, as it raised him to those hopes hee afterwards attained. For where was that *Enemie* he encountred with, that he overcame not? that *Citie* he besieged and wonne not? that *Nation* he assailed and subdude not? yet who more mildly affected, though a Souldier; or more humble-minded, though a Conquerour? which may appeare by that answer of this invincible *Chief*, *taine* to his *Mother*; who desirous to execute an innocent harmlesse man, the better to prevaile with him, remembred him, that her selfe for the space of nine moneths had carried him in her wombe, and for that reason he must not say her nay. But what replied he? *Aske* (saith he) *good mother some other gift of me:*

for

Quint. Curt.
Plutarch. in vit.
Alex.

Education.

*Hominis enim
salus nullo bene-
ficio peritur.*

Seneca.

*Tusc. quest. lib.
quart.*

for the life of a Man can be recompenced by no benefit. Behold a princely disposition lively charactred, having an eye no lesse to saving than subduing; to receive mercie than to gaine a victorie; to preserve the conquered than become a conquerour; to get a friend than to win a field! which, as it requires a noble and free disposition, not engaged to crueltie, boundlesse ambition, desire of triumph without compassion; so questionlesse it shewes a composed, civill, and generous *Education*: for these exclaime not with the Poet;

Omnis in ferro est salus:

but esteeme it the most glorious conquest to be subduers of their owne wills, preferring the saving of a *life* before the gaining of an *Empire*. Yet doe I not conclude these men to be exquisite, as if they were freed from all such insulting affections as usually invade the breasts of these high aspirers: for so should I renounce the credit and authoritie of all Histories. *Themistocles* (as I have elsewhere noted) walked in the open street because he could not sleepe: the cause whereof when some men did enquire, he answered, that the triumph of *Miltiades* would not suffer him to take his rest: see the strength of *Ambition*, how powerfully it subdued a man of approved resolution & exquisite temper! *Pausanias* killed *Philip* of *Macedon* only for fame and vaine-glory: see the weaknesse of a *high spirit*, whom the least blast of flickring fame could so transport, as to embroe his hands in bloud to gaine him an infamous glory. No, my aime is rather to expresse the noble acts and achievements of such whose *breeding* had shewne them as well by Precept as Example, what might best become such eminent Personages. *Hippocrates* recounteth of a certaine sort of men, who to be different from the vulgar (being men more nobly descended) chose for a token of their Nobilitie, to have their head like a *Sugar-loafe*: and to shape this figure by *Art*, when the childe

Education.

childe was borne, the Midwives tooke care to binde their heads with swathes and bands, untill they were fashioned to the forme. And this artificialnesse grew to such force, as it was converted into nature: for in proceſſe of time, all the children that were borne of Nobilitie, had their heads *ſharpe* from their mothers wombe. For the truth of this Relation I will not argue much, but ſure I am, if *Art* have ſuch power on the outward forme, *Education*, which iſtermed a *ſecond Nature*, can produce no leſſe effect from the inward man. For have wee not read, how divers naturally addicted to all licentious motions, by reading morall Precepts, and converſing with Philoſophers, became absolute commanders of their owne affections? Have they not (ſome I meane, and thoſe of place & eſteeme) even in the height of their deſires, when opportunitie was offered, an occaſion miniſtered, and all motives to a ſenſuall banquet muſtered, reſtrained their deſires, ſubjected ſenſe to the obedience of reaſon, and became *Kings* by not conſenting, whereas they had become deſpicable *Slaves* by yeelding? Yes, and in that more remarkable, that they were *Hearthens*, who had no knowledge of *God*, but directed by the light of *Nature* only. What then may wee imagine might be done by long *Education* and continuall practice, during the time of *Infancie*, which (as the Philoſopher ſaith) is that *ſmooth* and unwritten *Table*, apt to receive any impreſſion either of good or evill? For which cauſe, as all times require inſtruction, ſo this time eſpecially, becauſe ſubject to correction; which moved ſundry *Peeres* to ſend for certaine wiſe and diſcreet men to inſtruct their children during their greener yeeres. *Achilles* had his *Phœnix*, *Alexander* his *Caliſthenes*, *Alcibiades* his *Socrates*, *Cyrus* his *Xenophon*, *Epaminondas* his *Lycias*, *Themiſtocles* his *Symmachus*: to whom they ought more (as they themſelves confeſſed) than to their

Stilpho.
Alcibiades.
Affrican.
Marcellus.

How a Gentleman may be beſt enabled by *Education*.

* For *Ariſtotele*, howſoever termed his *maſter*, is thought to have flouriſhed when hee came to riper yeeres.

Vid Ep. *Alexan*
ad Ariſt. conſcrip-
 tam, de ſt. &
 ſt. Ind.

Education.

Three things
moved Tiberius
to send Drusus
into Illyricum:
the first was,
senescere militia:
the second, *studia exercitus pa-*
rare: the third,
simul juvenem
urb. no luxu la-
scivientem meli-
us in castris haberi
rebatur Tibe-
rius. Tacit.

Militia ira non
tyra, sed tuba so-
nat.
- nec telis est nota
chelys.

their owne naturall parents : for, from them (theſe parents I ſay) they received only *living*, but from theſe they received meanes of *living well*. But me thinkes we decline rather to *Knowledge* than *Action* ; let us therefore preſſe this point a little further, and returne to where wee left. During that prosperous and ſucceſſive time of victorious *Sylla*, *Pompey* the great, then a young man and ſerving under him, received ſuch *seasoning* from his military diſcipline, as made him afterwards choſen amongſt ſo many brave Spirits, to trie the hazard of fortune with the victorious *Caſar*. Nor was his judgement inferiour (if wee may build on the credit of Hiſtorie) to his potent *Adverſarie*, though Fortune made him her Slave, triumphing no leſſe in the queſt of his death, than view of his conqueſt. *Themistocles* (whoſe name as wee have oft repeated, ſo in all Records worthily renowned) having beene trained from his *infancie* in the diſcipline of warre, became ſo affected, and withall ſo opinionate in himſelfe of Martiall affaires, as being moved on a time at a publike feaſt to play upon the Lute, answered ; *I cannot fiddle, but I can make a ſmall Towne a great Citie*. See what long uſe in experiments of warre had brought a Noble Souldier to ! His *actions* were for the publike ſtate ; his aimes not to delight himſelfe or others with the effeminate ſound of the *Lute*, but to ſtrike terrour in his foe with his ſharpe-pointed *Launce*. Now what ſhould wee thinke of theſe, whoſe more erected minds are removed from the reſuſe and rubbiſh of earth, (which our baſe Groundlins ſo much toyle for) but that their thoughts are ſphered above the Orbe of feare ? Death cannot amate them, imminent perill deterre them, diſadvantage of place or inequalitye of power diſcourage them ; this is their *Canto*, and they ſing it cheerefully :

The only health (whats'ever doe befall)

That we expect, is for no health at all.

This

This might be confirmed by sundry Histories of serious consequence, especially in those memorable *Sieges* of *Rhodes*, *Belgrade*, *Vienna*, and many other; where the resolution of their *Governours* sleighted the affronts of that grand Enemy of Christendome, the *Turke*, and by their valour purchased to themselves both safetie and Honour. Thus farre have we proceeded in our Discourse of *Education*, which we have sufficiently proved to be a *Seasoner* of *Action*, as well as of *Speech* or *Knowledge*. Neither in *actions militarie* only, but in all *Manuall Arts* practised in *Rome* during her glorious and flourishing State: from which even many ancient Families received their name, beginning and being. As the *Figuli* from the *Potters*; the *Vitrei* from the *Gla-ziers*, the *Ligula* from the *Pointers*; the *Pictores* from the *Painters*; the *Pistores* from the *Bakers*. All which (as we may reade in most of the *Roman* Authors) had applied themselves, even in the first grounds of their *Education* to these Arts, wherein they grew so excellent, as they enriched their posteritie by their carefull industrie. But to speake truly of *Action*, as it is generally taken, neither *Speech*, nor *Knowledge*, of which we have heretofore spoken, can well want it. Wherefore *Demosthenes* defining the principall part of an Oration, said, it was *Action*: the second the *Same*: the third no other than *Action*. *Isocrates* for lacke of a good voice, (otherwise called the father of Eloquence) never pleaded publikely. And *Cicero* saith, some men are *diserti viri*, but for lacke of *Action*, or rather untowardnesse, *habiti sunt infantes*. Whence it is, that *Sextus Philosophus* saith, our Bodie is, *Imago animi*. For the *Minde* is ever in *action*; it resteth not, but is ever labouring, plotting or contriving, addressing it selfe ever to employment. The like affinitie hath *Action* with *Knowledge*: for barren, fruitlesse and livelesse is that *Knowledge* which is not reduced to *Action*. Whence it is, that

Cic. in Bruto.

Isocrates.

Sext. Philosophus.

Education.

Ennius.

that many (too many, heaven knows) burie their *knowledge* in the grave of obscuritie, reaping content in being known to themselves without communicating their *Talent* to others. But this is *hiding* of their *Talent* in a *Napkin*, putting their *Candle* under a *Busshell*; resembling the envious spitefull man, who will not open his mouth to direct the poore *Passenger* in his way, or suffer his neighbour to light his candle at his: for both imply one thing, as the Poet excellently fingereth;

*Who sets the trav'ler in his journey right,
Doth with his candle give his neighbour light.
Yet shines his candle still, and doth bestow
Light on himselfe, and on his neighbour too.*

Plutarch. in vit.
Marcell.

For this burying or suppressing of *knowledge*, it may be aptly compared to the rich *Miser*, whose best of having is only possessing; for that *Communicative* good he knowes not, but admires so much the *Golden Number*, as he prefers it before the *Numbring* of his *dayes*. Yea, as it is much better not to have possessed, than to mis-employ that whereof we were possessed; so is he in a happier case who never knew any thing, than such a *Man* who knew much, yet never made a *Communicative* or edifying use of his *knowledge*. As may appeare by the Parable of the *Talents*. The *Contemplative* part indeed affords infinite content to the Spirituall man, whose more erected thoughts are not engaged to the Meditations of earth, but are spheared in a higher Orbe. This mans *Minde*, like *Archimedes* ayme, should Enemies invade him, death and danger threaten him, inevitable ruine surprize him, his desire is only to performe his *taske*, and that taske the highest pitch of a soule-solacing *Contemplation*. And this kinde of *Rapsodie*, or intrancing of the Soule (as I may terme it) ministers unspeakable delight to the *Minde* of that man, who is usually affected to these *divine aspirations*, as a godly Father termes them. Yet these *contemplative* persons,

Education.

persons, whose retirednesse of estate, immunitie, or vacation from publike government have drawne their affections wholly from the thought of earth or conversing with men; as they relish more of the Cloister, than societie of Nature; more of the Cell or frocke, than Communitie which affords the most fruit; so they never extend further than satisfying their owne disconsorting humour. I confesse indeed, their *contemplations* farre exceed the worldly mans, for his are to *earth* confined; or the *voluptuous* mans, for his are to *pleasures* chained; or the *ambitious*, for his are to *Honours* gaged; or the deluded *Alchymist* (whose *knowledge* is a palpable mist) for his are to impossible hopes restrained; yet as profit and pleasure make the sweetest *Musicke*: so *Contemplation* joyned with *Practice*, make the fruitfullest *knowledge*. To conclude our Discourse touching *Education*, on which as the principallst *Seasoner* of *Youth*, we have long insisted; may the *first Seeds* of your more hopefull harvest, (worthy *Gentlemen*) be so sowne, as they may neither by extremitie of *Winter*, that is, by too awfull *rigour*, be nipped; nor by the scorching heat of *Summer*, that is, too much connivencie of your Tutor, parched. So may your Countrey reape what she hath with long hope expected, and receive a plentiful crop of that which she her selfe, by hopefull *Education*, hath long manured.

Habet ornatum
satis illo majore;
habet aliud spe-
ctaculum, ad il-
lud spectaculum
te compono. Quid
ergo tibi est spe-
ctaculum? Cae-
lum, Angelorum
innumera multi-
tudo. Chrysost.
hom. 28. in epist.
12. ad Hebraeos.



THE ENGLISH GENTLEMAN.

Argument.

Of the Necessitie of a Vocation; No man is exempted from it; Of Vocation in generall; Of the Vocation of a Gentleman in particular; And how he is to employ himselfe therein.

VOCATION.



VOCATION is a peculiar calling allotted to every one according to his degree. Wherein we are to consider; First, a *Necessitie of Vocation*; Secondly, no *Exemption* from that *Vocation*: and first of the first. In that originall or primitive puritie of mans *Nature*, I say before his *Fall*, there was no such command exhibited,

Observat. 4.

Vocation.

Gen. 2. 17.

Gen. 3. 19.

^a Qui luxuriant
in vermium ope-
ribus. Chrysost.
tom. 1. hom. 18. in
Genes.

Feruntur qui-
dam ex India
vermiculi, hu-
jusmodi facere
vestes. Idem
tom. 4. hom. 2. in
1 ad Timoth.

^b Imus in visce-
ra terra, & in
sede inani o-
pus querimus;
eiusque penitus
luxuria Plin. hist.
Natural. lib. 33.

^c Quid memo-
rem pretiosorum

aromatum, quæ ex India, ex Arabia, & ex Perside convolvuntur. Sunt frum, unguenta pre-
tiosa, quæ non ex Arabia, vel ex Perside, sed ex ipso convolvuntur, & celo, quæ emuntur, non auro,
sed fide non ficta. Chrysost. c. 1. tom. 4. hom. 2. in 1 ad Tim. August. tom. 10. Serm. 16 Temp.

^d Animalium quæ vento feruntur, delitæ. Clem. Alex. Pad. lib. 2. cap. 10. ^e Et sua vesti-
menta & vestes stragulas suffragant, & aspergunt: atque adeo ut ipsas propemodum instulas.
Clemens Alex. Pad. lib. 2. cap. 8. ^f Vermium textura. Chrysost. tom. 1. hom. 37. in Genes.

^g Maximi autem pretii Margaritæ mulierum conclave intransit: ea autem nascitur in quodam
ostræo. Clem. Alex. Pad. lib. 2. cap. 12. ^h Quæ peccatorum factum convincerent. Aug. l. 11.

de Genes. ad l. 1. & cap. 32. ⁱ Dico ergo hominem, non alia de causa opus habere vestimentis,
quam ut tegatur corpus, ad maxima frigora & vehementes aëris propulsandos: hoc est vestis
scopus. Clem. Alex. Pad. lib. 2. cap. 10. Verbera ventorum vitare, utriusque. Lucet. lib. 5.

ting

ted, as was afterwards enjoined. For then He was crea-
ted pure, and deputed Sovereign over a pleasant and
flourishing *Empire*, a delightfull *Eden*, receiving no inhi-
bition after so large and ample a commission, save this,
That of the Tree of good and evill, hee should not eat of it.
But when *Adam* had transgressed, this command was
forth with directed to him and his sin-stained posterity;
in the sweat of his face should he eat bread. Then, then,
and not till then began *Adam* to delve, *Eve* to spin; in-
ferring that the *Sweat* of their *brows* should earne them
a *Living*. There were none that did gallant it in the
workes of *Wormes*. There were none that pierced the
bowells of the ^b *Earth* for *precious stones* to adorne
them; None that had minde of *precious* ^c *Odours* and
aromaticall sweets to perfume them. In brieft, None
held it then a grace to have the out-cast ^d *Feathers* of
Birds to plume them; The very *excrements* of ^e *Beasts*
to sent them; The bowels and entralls of ^f *Wormes*, to
cloath them; The white excretions of ^g *Shell-fish* to
decke them. Those *Leatherne* coats were provided to
cover mans *shame*, and doe evince him of ^h *Sinne*. They
were provided likewise to repel the extremitie of ⁱ *Heat*
and *Cold*, to shelter him against the violence of all sea-
sons. There were other *Vocations* then intended and
attended, other labours proposed and sustained, other
fashions used and observed than the vanities of this
age, where the *Devill*, that *quæritur* *zæter*, that imita-

ting and apish thing, as ^k *Damasce*n calls him, *peccati fomenta succendit*, kindles those foment of sin to traine wretched man to the Lake of perdition. Hence it is, that he sets up that *vexillum superbia*, to which all the sonnes and daughters of vanitie repaire; affecting incivilitie before modestie, inquiring after the *fashion*, not how *neat* it is, but how *new* it is. These imagine it a Labour sufficient, a *Vocation* for their *state* and *degree* equivalent, to spend the whole Morne till the Mid-day in tricking, trimming, painting and purfling, studying rather to *Die* well, than *Live* well. These are they who beautifie themselves for the *Stage*, to become deluding *Spectacles* to the unbounded affections of *Youth*. They make time only a *Scale* for their vanities, and so prostitute their houres (those swift Coursers of mans pilgrimage) to all enormous Libertie. These are *Penelopes wooers*, gilded gallants, whose best of discourse is complement, or apish formalitie, whose best thoughts reach but to where they shall dine, or the choice of an *Ordinary*; and whose best actions are but ravishing of favours from the *Idolls* of their fancie. But how farre short come these of that *Necessitie* of *Vocation* enjoyned them? They thinke it sufficient so to attire themselves, as they may become gracious in the eye of their *Mistresse*: whereas that, wherein they seeme to themselves most gracious, to the eye of a grave and considerate man may seeme most odious: as in apparell, we say that onely to be commendable which is comely, that laudable which is seemely: for it is an *ornament* which adorneth. Now how deformed are many of our rayments drawne from forren Nations, and as ill-seeming our *Ilanders*, as *Cockle-chaines Agricola's* souldiers? Certainly, this attire becommeth not a *Christian*, but such as are prostitutes to the whore of *Babylon*. The garment of a true follower of *Christ*, is innocencie, which, because it cannot be simple or absolute, wee

P

should

Vocation.

^k *Libel de Imag.*
Horat. l. 1. epist. 2.

*Ornamentum est
quod ornat: ornat
autem quod ho-
nestiorem mulie-
rem facit.*

*Plutarch. in Pre-
cept. Connubial.*

*Hoc ipsum, quod
vos non ornatis
ornatus est. Am-
bros. lib. 1. de
Virg.*

*Ambros. tom. 4.
lib. 1. Offic. c. 18.*

Vocation.

Phil. 3. 13, 14

The necessitie
of a vocation.

Ezech. 16. 49.

Prov. 13. 11.
8 9.Ecclus. 23. 25.
27.

2 Thes. 3. 10, 11.

12.

should endeavour to lessen our imperfections daily, becoming conformable to his *Image*, who being free from sinne, tooke upon him our sinne, to free us from the guilt of sinne, and punishment due unto sinne. Let us therefore endeavour our selves, I say, to attaine the reward of our *high calling* in Christ: which that wee may the better obtaine and purchase at his hands, by whom wee expect reward, wee are in the meane time to serve him in our *vocation* here on earth, that we may reigne with him in heaven. Now that there is a *Necessitie* of *Vocation* injoynd all, of what ranke or degree soever, wee may prove by many pregnant places of Scripture, inveighing against *Idlenesse*, and commending inmployment unto us. Amongst which, that of the Prophet *Ezechiel* may be properly applied to our purpose. *Behold* (saith he, speaking of the finnes of *Ierusalem*) *this was the iniquitie of thy sister Sodom; pride, fulnesse of bread, and abundance of idlenesse was in her, and in her daughters: neither did she strengthen the hand of the poore and needie.* Againe, in that of the *Proverbs*: *He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of understanding.* Againe: *He that is slothfull in his worke, is even the brother of him that is a great waster.* Againe, that of the *Sonne of Sirach*: *If thou set thy servant to labour, thou shalt finde rest: but if thou let him goe idle, he shall seeke libertie.* Againe: *Send him to labour, that he goe not idle: for idlenesse bringeth much evill.* This likewise the blessed *Apostle* admonisheth the *Thessalonians* of, saying: *For even when wee were with you, this wee warned you of, that if there were any which would not worke, that he should not eat.* For wee heare, that there are some which walke among you inordinately, and worke not at all, but are busie bodies. Therefore them that are such, we warne and exhort by our Lord *Iesus Christ*, that they worke with quietnesse, and eat their owne bread.

Againe,

Againe, that serious exhortation of the Apostle to *Timothie*, describing the natures of such factious and *busie bodies* as intend themselves to no settled employment: *but being idle, they learne to goe about from house to house: yea, they are not only idle, but also prattlers and busie bodies, speaking things which are not comely.* Againe, that expresse charge given by the Apostle touching every ones distinct profession or *Vocation*: *Let every man abide in the same vocation wherein he was called.* See here how much *Idlenesse* is condemned, and *Labour* commended; the former being the mother of all vices; the latter a cheerer, cherisher, and supporter of all vertues. For wherein may man better expresse himselfe than in the display and dispatch of such offices to the management and execution whereof he was first created? *Vertue*, as it consists in *action*, time in *revolution*, so the *maze* of mans life in perpetuall *motion*: wherein *non progredi est regredi, non procedere recedere est.* It is given to man to labour, for life it selfe is a continueate labour. See then the *Necessitie* of a *Vocation*, being a peculiar labour allotted or deputed to any one person in particular. Whence sprung up first the diversitie of trades and occupations, which now by processe of time have aspired to the name of *Companies*, gaining daily new prerogatives, the better to encourage them in their severall Offices. It is a saying of *Cn. Bensatne*; *That he had rather be dead, than live dead*: meaning, that vacancie from affaires, and retiring from such actions as tend to the conservation of humane societie, was rather to die than to live. For *Life*, that is compared to a * *Lampe* or burning Taper, so long as it is fed with oyle, giveth light; being an *Embleme* of mans life, which should not be obscured or darkned, but ever sending forth her rayes or beames both to light it selfe, and others. Whence the Poet;

Vocation.

1 Tim. 5. 13

1 Cor. 7. 20.

Health com-
meth not from
the clouds
without see-
king, nor
wealth from
the clods
without dig-
ging.

Vocation a pe-
culiar labour
or function,
particularly al-
lotted to any
one person.

* *Alis nicans,*
consumer.

Vocation.

*Aul. Gell. in
Noſt. Att. 6.
Adde quod inge-
nium longa rubi-
gine laſum Tor-
pet, & eſt multo,
quàm fuit ante,
minus.*

*Vt a quanto mi-
gis procedit, tan-
to propius ad
mortem accedit.*

Aug. Soliloq. 2.

2 Sam. 13. 29.

Eſt. 7. 10.

2 King. 19. 37.

Dan. 5. 4.

2 Sam. 17. 23.

2 King. 2. 24.

Ibid. 7. 17.

Luke 12. 20.

Gen. 49. 33.

Act. 7. 60.

1 Cor. 15. 57.

Eccleſ. Hiſt.

Deut. 28. 30.

*Life is a Lampe whose oyle yeelds light enough :
But ſpent, it ends, and leaves a ſtinking ſnuffe.*

Gellius compares mans life to Iron : Iron (ſaith he) if exerciſed, is in time conſumed, if not exerciſed, is with ruiſt waſted. So as this ruſt, which indeed is reſt from imployment, doth no leſſe conſume the Light or Lampe of our Life, than labour or exerciſe : for our life decays no leſſe when wee are eating, drinking, or ſleeping, than toying or travelling about our worldly affaires. So much of our life is ſhortned, as wee are even in theſe things, which preſerve and ſuſtaine nature, imployed : thus death creeps on us when wee leaſt thinke of it, ſurprizing us when wee leaſt expect it. Some with Ammon carouſing, others with Haman perſecuting, or with Sanherib blaſpheming, or with Belſhazzar ſacri- legiouſly profaning, Ahitophel plotting, the Children mocking, that incredulous Prince of Iſrael diſtruſting, or that rich man in the Goſpell preſuming. Few or none with Iacob exhorting, with Martyr-crowned Steuen bleſſing, with the Apoſtles rejoycing, or with all thoſe glorious Martyrs, whoſe garments were deepe died in the bloud of zeale, ſinging and triumphing. And a good reaſon may be here produced, why many die ſo woefully dejected : for how ſhould they cloze their dayes cheerefully, who have ſpent all their dayes idly ? If they that diſobey God, ſhall plant the vine- yard, and others ſhall eat the fruit ; how may thoſe ex- pect to be partakers of the fruit of the vineyard, who neither obey God nor plant vineyard ? How long have many, whoſe exquisite endowments were at firſt ad- dreſſed for better imployments, ſtood idling in the mar- ket-place, never making recourſe to Gods vineyard, ei- ther to dung or water it, reſreſh or cheriſh it ; labour- ing rather to breake downe her branches, than ſuſtaine it ? How many be there, who will rather imploy whole yeeres in contriving ſome curious Banqueting-houſe, than

than one moneth in erecting one poore *Almes-house*? How choice and singular will the most be in their Tabernacles of clay, while the inward Temple goes to ruine? As *Charles* the Emperour said of the Duke of *Venice* his building, when hee had seene his princely Palace like a *Paradice* on earth: *Hac sunt, quæ nos invictos faciunt mori*. They draw us backe indeed, and hale us from meditation of a more glorious building, which needs not from the inhabitant any repairing. How necessary is it for us then, to addresse our selves to such employments, as may conferre on the state publike a benefit? For as wee have insisted on the *Necessitie* of a *Vocation*, so are wee to observe the *conveniencies* of a *Vocation*. Which that wee may the better doe, wee are to consider three especiall things, which as *Scales* or *Greefes* may bring us to the right use and exercise of our *Vocation*. The first Consideration is *Divine*, or to God-ward; the second *Civill*, or to Man-ward; the third *Peculiar*, and to our selves-ward. For the first, because indeed the rest have dependance on it, and could have no subsistence but from it; wee are to consider by *whom* we are deputed to such a place or office, and for what end. The person by whom wee are so deputed, is *God*, who in his goodnesse as hee hath bestowed an *Image* more noble and glorious on us than on any other creature, so hath he enabled us to execute our place under him with due feare and reverence to his name, ever observing the end for which wee were to such places deputed; which is, to honour him, and be helpfull unto others who resemble him: which is the second Consideration wee before observed, and termed *Civill*, because in civill societie requisite to be performed. By the love of *God* (saith a good Father) is love to our Neighbour ingendred, by the love of our Neighbour is our love towards *God* increased. Now if wee should communicate all that wee possesse

Vocation.

*Existi potius
quàm Zenodochia,
regia potius
palatia, quàm
tecta in pauperum
solatia, erigant.*

Three necessary considerations touching the convenience of a Vocation.

A divine consideration.

A civill consideration.

*Amore Dei amor
vicini gignitur;
amore vicini
amor Dei nutritur.*

Vocation.

*Oratio inter
maxima charita-
tis opera nume-
rand est.*

The effect of
prayer confir-
med.

Exod. 17. 2.

A peculiar
Consideration.

unto our Neighbours, and want this *Love*, which onely maketh the worke fruitfull and effectually, wee were but as tinkling cymbals; we are therefore incessantly to crave of God by prayer, which (as that godly Divine saith) *is to be numbered amongst the greatest workes of Charity*; that he would infuse into us the fervour of his *Love*, by which onely is granted us to attaine true Neighbourly *Love*, performing such workes of *charitie* in our *vocation*, as we may preserve that *union* and *communion*, which members of one mysticall body have one with another. And this *Love* thus planted, cannot bee so silenced or smothered, but it will be discovered, and that by such effects as are usually derived from *charitie*: for these will not grinde the face of the poore by extortion, or draw teares from the Orphans eyes by oppression, or sow the seed of discord betwixt neighbour and neighbour by the spirit of Contention. No, as they are placed in a *vocation*, they will shew themselves to all helpfull, to none hurtfull. They will be an eye to the blinde to direct them, a staffe to the Lame to support them, a visitant to the Sicke to comfort them, a Samaritan to the wounded to heale them, a garment to the naked to cover them, meat to the hungry to relceve them, drinke to the thirstie to refresh them: being all unto all, that by all meanes they might gaine some. These are the effects of this *Love*, which with adamantyne tyes becomes linked to the love of God, and to man for God. The third consideration is *peculiar*; wherein we are principally to take heed of *selfe-love*, a vice no lesse fatall than universall. Which *selfe-love* as it hath many branches, or sciens, according to the disposition of the owner, so it produceth no lesse variety of effects. The Ambitious man being ever aiming, ever aspiring, thirsteth after honour, and never leaves hunting after it, till hee fall with his owne grandure. His pie-coloured flagge of *vanity* is displayed,

displayed, and his thoughts (so open hearted is he) as if hee had windowes in his breast, discovered. His agents are weake and unsteady; his aimes indirect and maligned by envie, concluding his Comicke beginning with a Tragicke Catastrophe. Yet see how *selfe-conceit* transports him, Sycophancy deludes him, and an assured expectance of an impossibility detaines him. Now see him uncased; He useth rather with *Catiline* to speake much and do little, than with *Ingrath* to speake little and doe much. He entertaines all with broad-spread armes, and proclaimes *Liberty*, but none will beleeve him. For how should he proclaime, or proclaiming conferre that on others, which he enjoyes not in himselfe? or how should he enjoy that inestimable *Libertie*, which the earthly-Sainted or contented only enjoy; when he is become a Slave to his owne unbounded desires, and through *selfe-conceit*, is made a prey to his foes deceit, falling in that lowest, where his expectance raised him highest? yet see whence these effects proceed! surely from no other spring than that troubled well-spring of *selfe-love*, which leaves her distressed Master engaged to sundry extremes. The like may be observed in the *avaritious* man; (for to these two instances is my present discourse restrained:) whose misery it is to *admire* rather than *employ* what he enjoyes. The difference betwixt the poore wanting, and the rich not using, is by these two expressed; the one *carendo*, the other *non fruendo*. Of these it may be truly said, that their *gaine* is not *godlinesse*, but their *greedinesse* to reape *gaine*. And though apparent *losse* be to be preferred before *filthy gaine*: yet they wholly and onely embrace such *base trades*, or *sciences*, from which a *certaine gaine* may be procured. They know (and that knowledge makes them more culpable) that *gaine cannot accrue to one, without losse to another*: yet they will rather prejudice another in the greatest, than

Vocation.

Id
Vid. Sa'ult. in
bell. Ing.

-Nec enim Libertas tutior ulla est, quam domino servire L. O.
Prima est Libertas carere criminibus. Aug.

Id
a. Damnum potius quam turpe lucrum eligendum est. Laertius.
b. Omnes complectuntur artes ex quibus lucrum consequi possunt. Plat. de leg.
Lucr. b. nus odor ex re qualibet.
Invenat
c. Lucrum sine dan no alterius perire non potest. Sen. Ep. 11. 55.

Vocation.

^dCum aliqua species utilitas videtur, nos conueneri necesse est. Cic. de offic. 3.

Omnes appetimus utilitatem, & ad eam rapimur. ibid.

^e Lucrum facit homines deteriores. Polit. 3. Nisi lucrum esset, nemo fuisset improbus.

^f Nam tale turpe lucrum, accusatio Naturæ est. apud Stoicorum.

^g Pecunie studium, fidem, probitatem, ceteraque bonas artes subvertit. Horat.

^h Voluntas fingendi, & mentiscendi est eorum qui opes appetunt, & lucrum desiderant. Laet. de falsa relig.

ⁱ Clarus ubique fuit, fortis, sapiens, etiam rex, & quicquid volet. Horat.

Si fortuna volet, fies de betore Consul;

Si volet hæc eadem, fies de consule betor. Iuvenal. Sat. 7.

than be an inconvenience to themselves in the least. They have felt by experience, that *wealth* is a great nourisher of vice, and *poverty* of virtue; yet will they erect an *Idoll* to honour *her* by whom vice is nourished, but disesteeme *her* from whom many vertuous motions and affections are derived. True it is indeed, that when any ^d Object of profit is tendered us, necessarily are we induced to condescend to the meanes of acquiring that profit. Again, we all seeke profit, and are (as it were) haled unto it: yet this is to be intended such profit, as holds concurrence with *honesty*. They know, (and wofull it is that they make no better use of their knowledge) how ^e *gaine* maketh men worse: and but for *gaine* no man had beene evill. For this filthy ^f *gaine* accuseth nature, and reproveth us, that our life being so short, should have desires so long, labouring to joyne land to land, when so small a scantling will serve our turne at our departing. They know how truly that sententious Poet sung;

^g *Wealth* disesteemes all Learning, and all arts, Faith, honesty, and all our better parts.

There is a ^h native will or inclination to feining and lying in all such as seeke after wealth, and desire *gaine*. See how servile and ignoble their Condition is, whose affections, ⁱ *slaved* to private profit, embrace any course how indirect soever, for selfe-love, or selfe-gaine! That are ever harping upon that of the Poet;

ⁱ *He shall be noble, valiant, wise, a Prince, or what he will, That ha's but wealth, no matter how he got it, well or ill.*

but how farre short comes vulgar opinion of truth, whose judgement is in their eyes or cares, not ~~in~~ ⁱⁿ *reckoning* man, nor his worth, by those nobler parts within him, but by his *wealth* or *habit*, whose best of glory is without him? Little know these *earth-worms* how they shall be uncased, and with what misery then enclosed. For if they did, they would preferre (right sure I am) the inestimable purchase of *virtue*, before this

rust

Vocation.

rust of rubbish, which leaveth the possessor as full charged with care, as his chest stored with coine. Vertue is of that noble and unconfined nature, as she ^kseeketh nothing that is without her; there is her glory. ^oAgaine, there can be no vertue which is not ^lfree and voluntary; there is her Libertie. Againe, she ^msubdueth all things; there is her sovereignty. Againe, ⁿfortune gives place to her; there is her precedency. For ^ofortune can take nothing away but what she herselfe giveth. Againe, they only are ^prich which are enriched with vertue; there is her felicity. So as, howsoever the Philosophers axiome be, that riches is a signe of eternall glory; sure I am, that vertue directeth man in this Maze of misery, to the true sight and light of glory. This is that Morning-starre sent from that Sunne of the Morning to direct us; that Brazen wall reared by that Brazen Serpent to shield and protect us; that faire Lilly of the valley cropt by that fairest of ten thousand to beautifie and adorne us; that sweet odoriferous plant budding out of the root of Iesse to sweeten and perfume us. What skills it then, if we be deprived of all, possessing vertue that includeth all? The Levites who were chosen for the Altar and for Gods owne service, were to have no possessions: for the Lord was their inheritance. Againe, God chuseth the poore for an inheritance of his heavenly Kingdome. Againe, Blessed are you that bee poore, for yours is the kingdome of heaven. And againe, Miserable are you rich men, who in your riches have all your consolation. Againe, O Death, how bitter is the remembrance of thee to that man, whose peace is in his substance! Hence we see the difference betwixt the state and condition of the worldling, whose affections are wholly planted and placed upon earth, and his, whose desires transcend the pitch of earth, having his feet below, but his faith above. The Poet very covertly and wittily in derision of such, whose delights were wholly

^k Virtus nihil quod extra se est querit. Pontan. lib. 2. de Prud.
^l Nulla potest esse virtus nisi gratuita. Cic. in Tuscul.
^m Domat omnia virtus. Salust.
ⁿ Quicquid homines arant, navigant, edificunt, virtuti omnia parent. ibid.
^o Virtuti fortuna cedit. Plaut.
^p Nihil eripit fortuna, nisi quod ipsa dedit. Sen. de tranq. an.
^p Virtute qui pradi sunt, soli sunt divites. Cicero.
Deut. 10. 9.
Pauperes eligit Deus ad hereditatem regni celestis.
1 Cor. 1. 28.
Luk. 6. 20. 24.
O Mors, quam amara est memoria tua, homini habenti pacem in substantiis suis!

Vocation.

*Non solum vir-
tus, sed etiam fa-
ma, decus, divi-
na humanaque
pulchritudo divitiis
parent.*

Horat. L. 2. Sat. 3.

We are to re-
sist vices, by
practising and
doing acts of
the contrarie
vertues.

wholly fixed on mould, Satyrically concludeth;

*Not only Vertue, winged Fame, and Honour too, I say,
But things divine & humane too, must Riches all obey.*

But to returne where we left; whence commeth this so avaricious and illimited desire, but only from a *Selfe-love* which these men have to their owne private and peculiar profit? Which that wee may the better prevent, being such a shelve as it endangers the ship that commeth neere it; we are daily to examine our selves, and observe what especiall *affection* we are most prone unto: which found out, we are to apply such remedies, or receits, as may best cure such enormities, as arise from the vicious and corrupted source of our *affections*. Now to come to the cure; because Medicines provided and not applied, are fruitlessly employed. Are yee naturally subject to *vain-glory*? Labour to suppress those motions even in their rising, by becomming vile and contemptible in your owne sight. Are yee affected to *wantonnesse* and effeminacie? Impose your selves a Taske, inure your bodies to labour, reserve some houres for reading, as well those exquisite Morall precepts of *Heathen Writers*, as those blessed *Patternes* of continencie recorded in sacred Writ. Are ye slave to the misery of a worldling? Wastle with your *affections*, entertaine bountie, affect hospitalitie, so in time yee shall become weaned from base and servile *Parcimony*. To be brieft, as *Vices* are best cured by their *Contraries*, ever oppose your selves to that which your Natures affect most; for this is the way to make you, that were *slaves* before, *commanders* of your owne *affections*: which soveraigntie surpasseth all inferiour command, for by this meanes you command *those*, who have had the greatest *Monarchs* in subjection. Thus have we proposed the *Necessitie* of a *Vocation*, and what especiall rules were to be observed in the undertaking of that *Vocation*: which observed, yee shall conferre no lesse good on your *Countray*, who expects much good

from you; then yee shall minister content unto your selves, finding all depraved or distempered affections buried in you. And so we descend from the *Necessitie* of a *Vocation*, to inquire whether any from the highest to the lowest be *exempted* from it.

Vocation.

NO lesse authenticke than ancient is that position, *The higher place, the heavier charge*. So as, howsoever that erring opinion which vulgar weaknesse hath introduced, seem approved, that *Men* whom *Fortune* hath made *Great*, may hold themselves *exempted* from all *Vocations*, because either *Noblenesse* of blood may seeme too worthy to partake of them, or *greatnesse* of *Successe* (little subject to the feare of want) hath made them too high to stoope unto them: I may safely averre, that of all other degrees, none are lesse *exempted* from a *Calling* than great men, who set like high *Peeres* or *Mounts*, should so over-view others, as their lives may be lines of direction unto others. Hee sinnes doubly, that sinnes exemplarily: whence is meant, that *such*, whose very persons should be examples or patternes of vigilancie, providence and industrie, must not sleepe out their time under the fruitlesse shadow of *Securitie*. Men in great place (saith one) are thrice servants; servants of the Sovereaigne, or State; servants of Fame; and servants of Businesse. So as they have no freedome, neither in their persons, nor in their actions, nor in their times. First, they are *Servants* to their *Sovereaigne* or *State*, for as they are by place set neere his *Person*, so are they with due and tender respect ever to observe him, in affaires tending to the safetie of his *Person*, and generall good of the *State*. They are *Servants* (likewise) of *Fame*: for howsoever the actions of inferiour men may seeme sleighted with neglect, or clouded with contempt, they are sure to have their

No man exempted from a VOCATION.

Vocation.

Non vestre ma-
gis ira, quam fa-
me consulat.
Ces. in orat. pro
Cat. de libertate
vindictanda. Vide
Salust.

deeds bruted by *Fame*, either to their glory or disgrace. Yea, *these* are also eager hunters after *Fame*, preferring opinion before all other inferiour respects, and wishing rather themselves to die, than it should die. Whence it was, that *Anaxagoras* telling *Alexander* that there were many worlds; *Alexander* wept, replying, *That he had not wonne one*: implying, that his *Fame*, being that which he principally tendred, having scarce yet dispersed it selfe to the circumference of one world; it would be long, ere it could diffuse or dilate it selfe to many worlds. Lastly, they are *Servants of Businesse*; being placed neere the *Helme* of the *State*: and therefore, like wise and vigilant *Pilots*, must be carefull lest the *Rudder* of the *State* be not shaken by their securitie. Neither is their *State* so sure, that it should move them to be secure: for men in high places are for most part pursued by many *Enemies*, whose eyes are ever prying into their actions, which they invert, by labouring to bring the *State* in distaste with their proceedings. Now what meanes better to frustrate their practices, than by a serious and cautelous eye, to looke into their owne actions? *Diogenes* being asked, how one should be revenged of his *Enemie*, answered; *By being a vertuous and honest man*. Which badge (I meane honesty) as it should be the *Cognizance* of every *Christian*; so should it shew her full lustre or splendour in these persons, whom *Descent* or *Place* hath so ennobled. Now these *Enemies* of *Greatnesse*, if right use be made of them, may conferre no small profit, as such as they hate. *NASICA*, when the *Roman* Commonweale was supposed to be in most secure estate, because freed of their enemies, affirmed, that though the *Achaians* and *Carthaginians* were both brought under the yoake of bondage, yet they were in most danger, because none were left, whom they might either feare for danger, or who should keepe them in awe.

This


This we shall finde verified even in our selves: for tell me, are wee not most circumspect in all our actions, wherein we have to deale with our enemy? Are we not fearefull lest by some inconsiderate or prejudicate act, he take advantage of us, and consequently circumvent us? So as our *Enemies* may be used as *Tutors* or *Monitors* to instruct us, warning us to be advised what wee undertake, lest they take hold of us in our mistake. There is also another benefit redounding to us, of which it were likely we should be deprived, if we wanted *Enemies*, by whom this benefit is on us conferred. And it is this; wanting *Enemies*, we many times make of our best friends, *Enemies*. Whence *Oenomademus* in a faction in the Ile of *Chios*, counselled his fellowes that they should not expell all their *Enemies*, but still leave some in the Citie, lest (quoth he) being void of all our *Enemies*, we should begin to quarrell with our friends. Thus you see, how *Men of Place* are of all others least exempted from a *Vocation*; for as *Idlenesse* would give them occasion to sinne, so by their *Enemies* should they be soone detected of shame: being more subject to *Detraction* in those actions which are their best, than likely to plead a protection for such as are their worst. We may well then conclude this point, with that of a true and noble Historian; *In the greatest fortune, there is the least libertie*; for by how much any man is higher placed, by so much is he more generally noted. We say, that there is required the greatest care, where there is the greatest danger: Now what danger more presently imminent, or more powerfully violent, than highnesse of *Place*, threatening ruine daily to the possessor? Where *Honour* feeds the fuell of *Envie*, and enmitie ever pursues in chace such as are advanced by fortune: whence our moderne Poet excellently concludeth;

Studie thou Vertue, Honour's Envies bait,
So entering heav'n thou shalt be graduate.

In maxima fortuna, minima libertas est. Salust.
 ~ bene paupertas
 Humili testis contenta latet,
 Quatiunt altas saepe procelles,
 Aut evertit fortuna domos.
 Senec. in Agam.
 Quicquid excelsum est, cadat. in Orlav.

Vocation.

Invident Honori
meo: ergo inui-
dant labori, &
innocentia, peri-
culis etiam mi-
ris, quoniam per
hoc illum cepi.
Salust. in bell.
Iug.


Cic. in lib. de leg.

Agendo, auden-
do, res Romana
crevit. Salust.

L. Flor. l. i. c. 18.

Gen. 3. 19.

How necessary then even in private respects to them-
selves is circumspection; not only in labouring to pre-
vent occasions of feare, but the finall and fatall effects
thereof? So may those, whom either *Fortune* hath rai-
sed, or *Noblenesse* of birth advanced, say with majestick
Marius: *They envie my Honour: Let them also envie
my labour, innocencie, yea, those admirable dangers which
I have passed, for by these was my Honour purchased.*
Now then, how should such whose height of *Place*
hath raised them above the lower ranke of men, ima-
gine that their *Place* may exempt them from their
Task? Offices are peculiarly assigned to all men, and
Vocations to all ranks of men. Whence came that an-
cient Edict amongst the *Romans*, mentioned by *Cicero*
in lib. de Leg. (as wee have else-where noted) that no
Roman should goe thorow the streets of the Citie, un-
lesse he caried with him the Badge of that trade wher-
by he lived: in so much that *Mar. Aurelius*, speaking
of the diligence of the *Romans*, writeth, *That all of them
followed their Labour.* So as, there was no difference
betwixt the *Patricians* and *Plebeians*; *inter facem &
florem civitatis* (as one well observeth;) but an equall
taske was imposed and exacted on every Subject.
Whence it grew that the *Roman Empire* became abso-
lute Soveraignesse of many other ample Dominions:
whose flourishing estate (as it was described to King
Pyrrhus) appeared such; *That the Citie seemed a Tem-
ple, the Senate a Parliament of Kings.* Neither is it to be
doubted, but even as God is *no acceptor of persons.* So
his command was generall, without exception of per-
sons; *In the sweat of thy face shalt thou eat bread.* Albeit
I doe not hence conclude, that all are to intend the
Plough, or betake themselves to *Manuall Trades*: for
so I might seeme to presse that exposition which a Frier
once urged against *Latimer*, touching reading of Scrip-
ture in a vulgar tongue: If the rude people (objected
he)

he) should heare the Scripture read in *English*, the Plow-man when hee heareth, *Hee that holdeth the Plough and looketh backe, is not apt for the kingdome of God*; would thereupon cease to plow any more: and the Baker, when he heareth it read, *A little Leaven corrupteth the whole lump*; might be moved not to use Leaven at all: and when the Scripture saith, *If thine eye offend thee, plucke it out*; the ignorant might be perswaded to pull out their eyes; and therefore it was not good to have the Scripture in *English*. To which objection *Latimer* vouchsafed no other answer than this: He would wish the Scriptures to be no longer in *English*, till therby either the *Plow-man* were perswaded not to plow; or the *Baker* not to bake. No, I am not so stupid, as not to apprehend how severall places or offices are deputed to sundrie men: how some are appointed for guiding and guarding the *State*; others for ranking and ranging Powers in the *Field*; others for teaching and training of *Youth* in the Schoole; others for propounding and expounding the *Laws* of our *Realme* at the Barre; others for caring and curing of *maladies* in the bodie; others for breaking the bread of life, and breathing the Spirit or comfort to the afflicted. Whence we gather, that of all degrees none are exempted or excepted: a *Vocation* is proposed and imposed, which of necessity must be by one or other observed and intended. For as in the mutuall offices of our *Bodie*, every member intends that peculiar function or office to which it is assigned or limited; so in the *Bodie* of the *State* (being all members depending and subsisting of that *State*) wee are all in our mutuall places or offices to discharge that Taske which is injoynd us. Wherein I should thinke it convenient, if we observed the selfe-same rule, which the members of our *Bodie* use in the due performance of their offices. For wee see not one of them inroach or intrude into anothers place or employment: The Eye

Vocation.

*In iis linguis
quas non intelligimus, sardi sumus. Tusc. lib. 5.*

*Hoc nempe ab
homine exigitur,
ut pro sit hominibus
si fieri potest,
mulier; si minus,
pauper; si minus,
proximus; si minus,
sibi. Seneca
de vita beata.*

A resemblance
betwixt the offices in the
Bodie of a State,
and a Body natural.

*Vocation.**Oculus ad ce-
lum, manus ad
clavam.**Experimenta per
motus agunt.
Hippocrat.*

it sees, and handles not; the *Hand* it handles, and sees not; the *Palat* it tastes, and smells not; the *Nose* it smells, and tastes not; the *Eare* it heares, and walkes not; the *Foot* it walkes, and heares not. And so of the rest: but contrariwise, how itching are men after such employments as least concerne them? How officious in businesse which least touch them? The Dray-man he will play the Divine; a Dayrie woman the Physician; the Collier the Informer; the Farmer the Lawyer. Wherein surely, I have observed in the small *Progresse* of this my Pilgrimage, no small inconvenience redounding to the publike State. For say, whence sprung all these Schismes in the *Church*, these many rents in Christs *Seamelesse-coat*, but from those, who of *Mechanickes* became *Divines*, professing to teach, before they were taught? Whence are so many mens dayes abridged, their easie maladies without hope of being cured, but by meanes of these *Horse-leaches*, who gaine *experience* by the death of their *Patients*, professing themselves Artists, before they know the definition of an Art? Whence are so many unjustly vexed, so injuriously troubled, but by these base *Informers*, who become disturbers rather than *Reformers*? Whence arise these differences, betwixt partie and partie, but by meanes of some factious and seditious *Instruments*, who like the Serpent *Dipsas*, sucke the moisture and verdure of every hopefull Plant, building their foundation on the ruine of others? Surely, as we have *Statutes* enacted, of purpose to have such turbulent members duely curbed and censured; so were it to be wished that such *Lawes* as are to this end provided, were likewise executed: for by this meanes the flourie borders of our *Realme* should be stored with grave *Divines*, and learned Professors, leading their *flocks* to the *greene pastures* of ghostly instruction, not to the by-paths of error and confusion; with

with iudicious and expert *Physicians*, who are not to learne *experience* by the death of their *Patients*; with sincere and uncorrupted *officers*, whose ayme is not to gaine, but to redresse abuses; with upright and conscionable *Lawyers*, whose desire is to purchase their *Clients* peace, and not by frivolous delayes to cram their purses. O what a golden age were this! when each performing a mutuall office vnto other, might so support one another, as what one wanted, might be supplied by another. Then should we have no *Sectists* or *Separatists* divided from the unity of faith to disturbe us; No artlesse *Quack-salvers* or cheating *Mountebanks* to delude us; no factious *Brands* to set a fire of debate amongst us; no corrupt or unconscionable *Lawyers*, by practising upon our states, to make a prey of us. Then should we heare no ignorant *Laicks* familiarly disputing of the too high points of *Predestination*, rejecting the ordinary meanes of attaining salvation: as may be seene in the Synodals or Conventicles of many seduced soules, even in these dayes, where some *Barber* is made a Cathedrall *Doctor*, to improve, rebuke, and exhort: but how is it possible that ought should be hatched but error, where singularity grounded on ignorance is made a Teacher? *S. Basil* talking with the *Emperour Valens* of matters of religion, and the *Cooke* comming in saucily and telling the holy man his opinion, that it was but a small matter to yeeld to his master the *Emperor* in a word or two; and that he needed not to stand so precisely in divine matters: which seemed indifferent, or of no moment. *Yea, Sir Cook* (quoth *Saint Basil*) it is your part to tend to your pottage, and not to boyle and chop up divine matters: and then with great gravity (turning to the *Emperour*,) said, that those that were conversant in divine matters with conscience, would rather suffer death, than suffer one jot of holy Scripture, much lesse an article of faith to

R

be

Faces, fauces, & facies insule.
Nunc (ut Hieron. ad Paul. conqueritur)
scripturarum interpretationem
passim sibi vendicant omnes, hanc garrula annos,
hanc delirus Senex, hanc Sophista verbosus,
hanc universi presumunt, lacerant, docent antequam discant.

See the first rising of all Novellisme and innoyated doctrine, how and upon what weak grounds planted, and how strangely by the bellows of Singularity increased.

Vocation.

Exod. 18. 30.

be altered or corrupted. So carefull have former times beene of the reverence which ought to be had in dispensing the heavenly *Mysteries* of Gods word: admitting none to so holy and high a *vocation*, but such who had *Urim* and *Thummim*, knowledge and holinesse: beautifying their knowledge, I say, with holinesse of conversation: being not onely *Speakers* but *Doers*; for no *word-men* but *work-men* are fit for the Lords Vineyard. The like complaint might bee made touching these *Physitians* of our Bodies: where artlesse and ignorant *Handicrafts-men*, who perchance upon reading of some old *Herball*, wherein were prescribed certaine doubtfull cures for certaine *Maladies*, will not sticke to professe themselves *Galenists* the first houre: setting out a *painted Table* of unknowne cures to raise them credit. To whom in my opinion, that Tale may be properly applyed, which is related of one *Alphonso* an *Italian*; who professing *Physicke*, wherein his fortune was to kill oftner than he did cure; one day as he and his man *Nicolao* rode on the way, he might see a great multitude of people assembled upon a hill; whereof being desirous to know the cause, he sent his man *Nicolao* to inquire further: who, understanding that there was one to be executed for committing a murder, put spurs to his horse, and running with all speed to his *Master*, wished him to flie: where-with *Alphonso* not a little astonished, demanded the cause: *Why Master* (quoth *Nicolao*) *yonder is a poore wretch adjudged to die for killing one man, and you in your time have killed an hundred.* Neither are wee lesse to grieve for the pressures which burden our *State* by such, who sow the seed of discord betwixt neighbour and neighbour, supporting *Champerrie* and *Emoracerie* in buying of *Titles*, maintaining suits out of a contentious or turbulent disposition. Which enormities, as they are by apt and necessary *Laws* thereto provided, duly

duly censured; so were it to be wished, that for example sake some one, whom the impunitie and indulgence of this time hath made too presuming, were punished according to the extremitie of the *Law* thereto provided: for then should wee enjoy those happy *Halcyon* dayes, wherein *Basil* the Emperour of *Constantinople* lived: who, whensoever he came to his Iudgement Seat, found neither *partie* to accuse, nor *defendant* to answer. To this end then and purpose tendeth our present discourse, that as a peculiar *Vocation* is deputed to every one in this *Pilgrimage* of humane frailtie; so he should not intermix himselfe in affaires or offices of different nature. A man may be excellent in one, who cannot be exquisite in many. Let us then so addresse our selves, as wee may be rather fruitfull in one, than fruitlesse in many. Doe wee feare by being excellent in one to purchase hate of many? Let us sleight that hate which is procured by good meanes; for so long as we live here, sometimes *adverse fortune* will crosse us, oft times *envie* curbe us: but where the minde hath given way to the infirmities of nature, and beares with a prepared mind whatsoever may be inflicted on her, shee makes no account of *detraction*; for that vertuous resolution which is in her, doth daily more and more raise and advance her. Neither are wee to be strong in *tongue* and weak in *act*; as those, whose only valour is vaunting, and honour verball glorying: for of all others, such men are the slothfull'st, whose force and power is wholly seated in the tongue. No, rather let us know that *vertue* consists in *action*, which by long *habit* becomes more pleasant than the *habit* of *vice*, whose vaine delights tender no lesse bitterness in the end, than they did promise sweetness in the beginning. *Agendo audendoq; res Romana crevit*. Let our eare, as it is a sense of instruction, become a light of direction: for then wee heare with profit, when wee reduce what wee heare to practice.

Vocation.

West. 1. West. 2.
28. Ed. 1. 33. Ed.
1. 8. H. 6. 19.
H. 7. 32. H. 8.
& 18. El.

*Mala fama bene
 paria delectat.*

Sen.

*Nam vivos interdum fortuna,
 saepe invidia fatigat: ubi anima
 natura cessit, demptis obviatoribus,
 ipsa se virtus magis magisque extollit.*

Salust.

Homines inertissimi quorum omnis vis virtusque in lingua sita est.

Salust. in 2. orat.

Virtus per se amara atque aspera est. Ad virtutem una atque ardua via est.

Ibid.

Vocation.

Etice. Thus you have heard both of the *Necessitie* of a *Vocation*, and how none is to be *exempted* from a *Vocation*: wherein, *Gentlemen*, I could wish, that as *birth* and *breeding* have advanced you above others, so you would shew such arguments of your *birth* and *education*, as may make you seeme worthy of a glorious *Vocation*; expressing such exemplary vertues in your life, as might gaine you love even in death. And so I descend to speake of *Vocation* in *generall*; wherein I will be more briefe, because I have partly glanced at it in our former discourse.

Vocation in
generall.

Ezek. 16. 49.
1 Sam. 11. 1.

Prov. 6. 6.

Jerem. 34. 2.
Zeph. 1. 4.
Mic. 1. 6.
Ion. 3. 4.

Vocation may be taken equivocally or univocally: when wee speake of *Vocation* in *generall*, it is equivocall; when of any speciall *Vocation* in *particular*, it is univocall. Without *Vocations* no civill state can subsist; because *Idlenesse* maketh of men women, of women beasts, of beasts monsters. It was one of the sinnes of *Sodome*, as wee may reade in the Prophet *Ezekiel*. It was *that* which brought *David* the anointed of the Lord, nay the *man* after *Gods owne heart*, to commit *adulterie*. It was *this* which moved *Salomon* to bid the *slug gard* goe to the *pismire* to learne good husbandry. To be short, it was *this* which moved the *Prophets* to denounce judgement upon the flourishing *Cities*, for their securitie. How necessary then is it for all estates to be carefull, lest they incurre a heavy and fearfull censure, to addresse themselves to especiall *Vocations*, beneficiall to the state, and pleasing to God, whose glory should be our *aim*, without any by-respect unto our selves? Wee shall see in most places both at home and abroad, how such trades or *Vocations* are most used, as may best suit with the nature and condition of the place. As in our *Port-townes* trafficke and commerce, conferring no lesse benefit to the state by importance, than

than profit to other Countries by exportance. Againe, in our *Townes* lying further within Land, the inhabitants use some especiall Trade to keepe their *Youth* in labour; whereby they become not only beneficiall to themselves, but usefull and helpfull unto others. Amongst which, I cannot be unmindfull of the diligence of the Towne of *Kendall*, and worthy care which they have to see their very young children put to work, being a labour which requires no great strength, to wit, *Wooll-worke*. Wherein, so approved hath their care and industrie beene, as they have gained themselves no small esteeme in forraine places, who are made partakers of the fruit of their labours. For I have known a familie, consisting of seven or eight persons, maintained by the work of two or three stones of wooll, which amounted not above thirty shillings: and with this they maintained credit, living in an honest and decent manner. Whose labours as they were laudable, so have they beene no lesse furthered, favoured, and encouraged by our late gracious Sovereigne of renowned memory; who, of his princely clemencie, hath dammed all such impositions or heavy taxations as might any way impaire or impeach the free use of that Trade. Albeit now of late, the Towne of *Kendall*, so famous for *Wooll-worke*, by reason of a late decrease or decay of Trade in those parts, is growne no lesse penurious than populous: so as (with grieve I speake it) such Inhabitants as formerly by their paine and industrie were able to give an almes at their doore, are now forced to begge their almes from doore todoore. The redresse whereof, as it hath beene by the Prince and those prudent guides and guardians of our State, the Lords of his Privie Counsell, duely intended; so no doubt, but by their wise care it shall be accordingly effected, & those poore people after so many miseries sustained, wholly releevd; to the advancement of Gods glory,

R 3 the

Vocation.

*Hinc alii aliis ar-
tibus incumbunt;
hi in mari navi-
gantes, hi in
Monte pascentes
& pascuantes,
&c.
Vixne procedere
in Thessaliam?
artem discas bor-
tulanam; vixne
in Barbariam?
artem experieris
equestrem.*

1 Sam. 13. 19.

the supportance of many a needfull family, and the succeeding renowne of his Majesty, to whom every subject oweth his life, love and loyalty. The like commendation I could give to the *Copperworkes* used in the North; more especially about *Keswicke*, where divers *Dutch-men* being planted, have for many yeares expressed no lesse judgement than industry in sundry excellent and choice experiments, which to their succeeding fame may perpetuate their memorie. For these, like cunning and experienced *Artizans*, have to doe in the bowels of the earth, whence they digge *copper*, which with incredible paines they bring to the *Hammer*. For so steepe, ragged and cliffie are those mountaines, whence their *Copper* is digged, as it might seeme a matter of impossibility to effect so intricate a worke; but so infatigable are the Labourers which they employ, as their patience in suffering is no lesse to be commended, than their skill in contriving to be admired. But to speake in generall of all *vocations*, sciences, or Mysteries: wee are ever to observe the place and conveniencie thereof, that we may the better appropriate some especiall *vocation* according to the necessity and conveniencie of the place. As *Ship-masters* in places of trafficke and Navigation; *Sheep-herds*, *Graziers* and *Farmers*, in places of plantation: according to that ancient proverbe; *Gardiners* in Thessalie, *Horsecourfers* in Barbary. Now if you should object touching the difference of *vocations*, that some are more necessary than others: yea such as now seeme most necessary, have formerly (as may appeare) beene held Trades of indifferency: my answer is, I grant it; yet not so altogether as some might object against the necessity of a *Smiths* trade, by alleaging that of the Prophet *Samuel*; *There was no Smith found thorowout all the Land of Israel*. For this did not inferre that *Smiths* were of least use or employment in *Israel*,

Israel but rather the necessity of them made so few amongst them, as may appeare in the latter part of the verse : *For the Philistines said, lest the Hebrewes make them swords or speares.* Here see the cause why there were so few in *Israel*, because they would have beene most usefull and behooffull to the people of *Israel*. For this cause were they banished, slaughtered and deprived of all meanes to assist their distressed Country, whose people hid themselves in caves, and in holds, and in rocks, and in towers, and in pits. For the first Invention of trades, arts or sciences, as they were in time and by degrees brought to perfection, so had they proper and peculiar persons, from whom they received their beginning and foundation. For example, tillage from *Cain*, pasturage from *Abel*, vintage from *Noah*, navigation from *Zabulon*, brazery or Smith-worke from *Tubal-kain*, musicke from *Iubal* ; which by succession of time came to such perfection as they are now in. The *Satyre* at the first sight of fire, would needs have kissed and embraced it, but *Prometheus* checked him. So highly admired were things unknowne, and so familiarly imployed being once knowne. The like we may imagine at the first rising of *Trades*, what difficulties attended them, and what imfections were incident to them; being like the *Beares* whelp, ever in licking, before they came to perfecting, ever in renewing and furbushing, ere they came to such furnishing as they now expresse. Yea, if we should make recourse to al such Scholasticke sciences or vocations (if I may so terme them) as have the name of *Liberall Sciences* : wee shall finde that in their infancy or minority, there were many defects and blemishes in them, having not as then attained that heighth or growth, which they have acquired at this day. For then wee had not a *Quintilian* to play the Grammarian ; a subtile *Scorus* to play the Logician, an eloquent *Cicero* for a Rhetorician ; a learned

1 Sam. 13. 6.

Gen. 4. 2.

Gen. 9. 20.

Gen. 49. 13.

Gen. 4. 22.

Vocatio.

Grammar.

Logicke.

*Sera cognitionis,
qua à clave ar-
tu referatur.**Arist. in poster.*

learned *Euclid* for a Mathematician; a studious *Archimedes* for a Geometrician; a famous *Hippocrates* to renoume a Physitian; a sense-ravishing *Orpheus* to eternize the Musitian. Many conclusions were then to be sought and explored, ere such perfection as wee now enjoy could bee attained. For to instance *Grammar*; how long may we imagine, and tedious might the taske bee, ere so many *rules* could bee so aptly digested and disposed? how long before such *rules* could be by authority of so innumerable *Authors* approved? how long being approved, before they could so generally and without opposition be received? The like may be spoke of *Logicke*, which is rightly termed the *Locke* of Knowledge, opened by the *Key* of *Art*: what subtile and intricate *Sophismes*? what formall and effectuall *conclusions*? what *rules* of art to direct them in the maine current of their proceedings? Those foure Questions produced by *Arist.* in his *posteriors*, how fit are they to be observed in the managing of every Subject: *Quid nominis, quid rei, qualis sit, propter quid sit*? likewise his distinction or division of *Places*; *Topicall* or *Rhetoricall*, called *insita*, being intrinsically ingrafted or inserted in the Nature of the thing: also *places* derived *ab antecedentibus & consequentibus*; as, the *Sunne* hath shone, whence it followeth, that *day* hath appeared; the *Sunne* is set, whence it followeth that *Night* is approached. Also *places* derived *a comparatione majorum, minorum & aequalium*. As if *Christ* washed his *Disciples* feet, much more ought we to doe the same one to another. Likewise in those *Locall circumstances*, very necessary for searching and discussing the truth of any matter;

*Who, what, what time, and where,**How, why, what helps were there.*

Why; as the offence was more blame-worthy in *Indas*, than if it had beene done by any other, being his *Disciple*;

*Vid. Melch. Can.
in li. 12. de locis
Theologicis.*

Disciple; and so of the rest. All which, as they tend properly to the office of an *Orator*; so minister they no little elegancie even to our familiar discourse: wherein wee most commonly (though wee observe not so much) use some one of these *places*, to aggravate or extenuate the *Subject* whereof wee speake. The like also of *Rhetoricke*; what perswasive *inductions*, what powerfull *arguments* are there to be found? The *definition* whereof, if wee should expresse in one word, it is, *To make great things little, and little things great*. After *Eschines* being banished *Athens*, was come to *Rhodes*, he declared in an *Oration* the cause of his exile; the *Rhodians* no lesse satisfied with the pregnancie of his reasons, than ravished with the elegancie of his phrase, wondred at the *Athenians* who had banished him so undeservedly. O (quoth he) *you heard not what Demosthenes answered to my reasons*! This moved *Philip* of *Macedon* in a treatie of league betwixt him and the *Olynthians*, to demand of them their *Orators*; little doubting, but having once deprived them of the *Stayes* and supporters of their *State*, by receiving them as *Hosages*, he might quickly receive the Province into his subjection. It is above imagination to consider of the rare effects derived from moving or perswasive *Rhetoricians*, resembling in some sort passionate *Actors*;

Who to move passion, such an order keepe,

As they feigne teares to make their hearers weepe.

Now the difference betwixt *Actors* and *Orators* (saith *Cicero*) is, that the one intermixeth levitie in their action, to make their hearers laugh; The other use all gravitie, authoritie, & serious arguments (with a gracefull insinuation) to perswade. Wherefore *those* are accounted ridiculous, *these* esteemed prudent. Neither is this excellencie of theirs only in passion or efficacie of perswasion, but in a subject of more admiration: which is, they can make blacke seeme white, and cloath that

S

which

Rhetoricke.

Eras. L. B. apud.

Quint. Curt.

- Si vis me flere,
dolendum est Pri-
mū ipsi tibi, tunc
tua me infortu-
nia laedunt. Ho-
rat. de art. poet.
Cic. l. 3. de Orat.

Vocation.

* *Maro* both a Poet and an excellent Orator; who with *Iſoratus* for lacke of a good voice (otherwise called the Father of Eloquence) never pleaded publicly: therefore was it said of his Orations, that if *Maro* penned them, and *Cicero* pronounced them, nothing could be more exquisite.

Mathematicks.

*Libenter ignoro
quod me sine
Deus noverit.*

which in the eye of the world seemes most deformed, in a beautifull habit. Which Art *Polycrates* that Athenian Rhetorician had, who praised the Tyrant *Buſſiris*; the like had *Seneca*, who praised the dissembling *Claudius*; *Favorinus*, who commended the deformed *Therſites*; no lesse elegant was *Maro* in commending his *Gnat*; *Lucian* a *Flie*; *Apuleius* his *Asse*; also *Favorinus* a *Quartan Ague*; *Glauco*, *Injustice*; *Synesius*, *Baldnesse*; *Lucian*, *Flatterie*; *Erasmus*, *Follie*. Which elegant *Paradoxes* they have so wittily and perswasively handled, as they gained more approbation, than if they had beene *Themes* commonly received: for there is no discourse, of what nature soever, that can comparably delight the Reader or Hearer, like these which seeme opposite to opinion generally received, yet by strong and effectuell reasons use to be proved and maintained. Neither was this *Rhetoricall* Art lesse required in the *Campe* than in the *Court*: for if wee should peruse Histories both of ancient and succeeding times, we should finde what rare effects were brought to passe by this smooth inducing Art of *Rhetoricke*. How Souldiers became animated by hearing their *Leader* play the *Orator*, in extenuating the Enemies power, in proposing assured hopes of victory, and putting them in minde of their *Ancestors* glory: Again, in shewing them the benefite of a rich booty, promising them much honour if they live, and no lesse memory of their valour if they should die. The like (to descend to all those *Arts* whereof wee have formerly spoken) may be said of the rare and admirable effects of the *Mathematicks*: what singular *Conclusions* have beene drawne from thence by the Line of Art? What *Secrecies* above humane conceit have beene drained and derived from that mysterious knowledge? Wherein many have offended rather by being too curious, than by being too little solicitous. Whence it was, that *Euclid* being demanded

manded by one too inquisitive in the secrecies of Heaven, touching a question, which (as he thought) was more profound than profitable, he answered: *Surely I know not this, but thus much I know, that God hateth such as are curious searchers after his secrets.* I might here produce the Basis on which the studie of the *Mathematicks* is grounded, as also the exquisite and admirable effects or conclusions from thence derived, but I hasten to the rest. The power of *Geometrie* was shewne sufficiently in that studious Artist *Archimedes*, who by his owne proper power repelled the whole force of *Marcellus* and all his Army, laying siege to *Syracusa*: so as it was imagined that this one man did more good in defence of the Citie by his *Art*, than all the rest of the inhabitants did by the force of *Armes*. Neither had *Marcellus* (as it was generally thought) in long time prevailed, although the City was in most places razed and ruined, if it had not beene by false and trecherous meanes privately yeelded and betrayed. Where this *Mirror* of his time, the famous *Archimedes*, was suddenly in his studie surprized, and by a common souldier (much against *Marcellus* will) cruelly murdered. Touching *Physicke*, what rare cures have beene wrought by such excellent and expert *Artists* as have professed this knowledge? It is wonderfull to read, what perfection *Mithridates* attained in this profession, being the first that found and gave name to that knowne receipt against all poison, *Mithridate*: with which he so inured his body, to repell the force of *poison*; as in his ebbe and decrease of fortune, when he had lost in one houre what he had in so many yeeres gained, being deprived of all meanes to cure his miserie, he laboured to finde a way to end his miserie, and that was to deprive himselfe of life; which the better to effect, hee drunke *poison*; but so strongly had his former receipts fortified his body against such banefull effects, as it would not

Vocation.

Cetera quidem nescio, hoc autem scio, quod dii oderunt curiosos. Euclid.
Compescat igitur se humana temeritas, & id quod non est, non querat, ne illud quod est non inveniat. Maxim. Serm. 23.
Geometrie. Vid Plut. in vit. Marc. II.
L. Flor. l. 2. c. 6.

Physick.

Vid App. Alex.

Vocation.

L. Flor. 1.3.c.5.

Hippocrates.

Musicke.

worke, nor as he expected, produce that tragickall issue with him. The rare cures of *Dioscorides*; the admirable experiments of *Hippocrates*, to them that shall but peruse their Workes, will confirme the excellencie of this *Art*: where the *One* concludeth, that *Art is long, Life short, Experience deceiving*: implying, that so rare an *Art* could not be attained, but by much industrie; *Life* being so short, and a very *Embleme* of frailtie, was to be used tenderly; and *Experience* being so deceiving, was to be put in practice carefully. They give us this precept; in sicknesse to respect health principally, and in health action. *Health*, that we might be made for action; *Action*, that wee might the better preserve our health. Lastly *Musicke*, the first beginning or invention whereof, as it merits admiration; so the perfection of it, at this day deserves applause:

*Finding an open Tortoise on the ground,
From it the Art of Musicke first was found.*

So observeth *Du Bartas*; which indeed may rather be limited to one kind of *Instrument*, whereto the *Tortoise* may seeme to have resemblance, that is, the *Lute*. *Pythagoras* chanced once into a company of Drunkards, where a *Musitian* ruled their lascivious Banket: hee presently commanded him to change his harmony with a *Dorian*, (or an heavier tone) and so with this tragick melodie moved them to cast off their garlands, ashamed of whatsoever they had done, being brought by the accent of grave and solemn *Musick* to sobriety. Whence it was, that *Aristotle* forbiddeth in his *Common-wealth* certaine lascivious *Musicke*, and alloweth the *Doricall*, which is of another kinde. The *Arcadians* by *Musicke* were transformed from savage and barbarous people to civilitie, and transported (as it were) from the violent current of naturall crueltie, to affabilitie and courtesie. Shall we descend to some diviner effects of *Musicke*, confirmed by holy Writ? *Saul* being vexed with an

*Ut lyram vel ci-
tharam percuti-
at, &c.*

evil

evill spirit, when *David* played upon his *Harpe*, he was comforted, and the *evill spirit* departed. *Musick* causeth *mirth* and *moane*; *divine mirth*, as appeareth in *Salmons Songs*; a holy *Turtle-like moane*, as appeareth in *Jeremies lamentable Threnes*, *Davids Penitentiall Psalmes*. *Elizew* prepared his spirit to receive the influence of prophetic by *Musicke*. When *Israel* had passed the *Red-sea*, *Moses* with the men, and *Miriam* the Prophetesse, sister of *Aaron*, with the women, sung Panegyries of praise to *God*, with Hymnes and *Musicall Instruments*. The like did *Iudith*, when shee had vanquished *Holofernes*. So did *Deborah*, when *Sisera* was discomfited. *Augustine* reports of himselfe, what comfort he cōceived at the beginning of his Conversion; what teares he shed, and how he was inwardly moved with the *harmonie* and *melodie* which was used in *Churches*: yet thought that holy Father (as he rightly thought) that hee offended when hee was delighted more with the *note* and melody of the *song*, than sense of the *Psalme*: and therefore highly commendeth Saint *Athanasius*, who caused the reader of the *Psalme* to sound out the words with so small a forcing of his voice, as it seemed rather like one that did pronounce it, than one that did sing it. But I feare me, I have stricke too long on this string; wherefore, lest I should wrong your *generous* patience too much, for whom I addressed my selfe at first to this *Task*: I purpose now to descend from speaking of *Vocation* in generall, to speake of the *Vocation* of a *Gentleman* in particular; hoping to make amends by refreshing you in this, whose patience I have so much tired in the other.

NOW are wee to addresse our selves in a more restrained and particular discourse, to propose a *Gentleman* his *Vocation*; which, perchance, by our ni-

Vocation.

1 Sam. 16. 23.
Musicke hath a different working, Melodie, Mirth and Melancholy.
2 King. 3. 15.
Exod. 15. 20.

Iudith 16. 2.
Iudg. 5. 1.
Aug. Confess. lib. 10. cap. 33.

Qui tam modico flexu vocis faciebat sonare Lectorem Psalmi, ut pronuntians vicinior esset quam canens. ibid.

The Vocation of a Gentleman in particular.

Vocation.

Quæ res ò sunt
obliscæ, & ad
ea quæ ante sunt
Apostolum sequi.

Epist. 15.

Οὐκ ἔστι τὸ νῶ-
τον δὲν ἀρχὴ
ἡ δὲ μὲν.

Diab. 11.

Exod. 24. 14.

Gen. 28. 12.

Psal. 115. 2.

Ὁ ἰσχυρὸς.

⊙.

Ὁ ἰσχυρὸς.

⊙.

Μὴ πονῆται,

Μὴ πονῆν.

cer and more curious Gallants, whose sense consists in *sense*, will be distasted and dispalated: but to such, whose understanding consists not in *Perfumes*, nor tye themselves to the vaine garbe of complement, as the onely posture whereon *Gentry* relies, these ensuing *Observations* will not (I assure mee) seeme altogether unwelcome. *S. Bernard* writing to one *Haimericus*, Chancellor of *Rome*, in his very first salutation, without further insinuation, *Wisheth him to forget those things which are behind, and to follow the Apostle to those things which are before.* Which no man can doe, that either stands still, or is idle. Wherefore *Hermes* saith generally, *No-thing in the whole world is altogether idle.* The Wise-man hath allowed a time for every thing else, but for idlenesse he hath allowed no time. *Moses* Arke had rings, and *barres* within the rings, to signifie that it was not made to stand still, but to be removed from place to place. *Jacobs* Ladder had *staves*, upon which hee saw none standing still; but all either *ascending* or else *descending* by it. *Ascend* you likewise to the top of the Ladder, to heaven, and there you shall heare one say, *My Father doth now worke, and I worke also.* Whereupon *Basil* noteth, that King *David* having first said, *Lord who shall dwell in thy Tabernacle;* addes then, *not he that hath wrought righteousnesse heretofore, but he that doth now worke righteousnesse;* even as *Christ* saith, *My Father doth now worke, and I worke also.* *Descend* you likewise to the foot of the Ladder, to the earth, and there you shall heare that *Fig-tree* accursed, which did beare leaves and no fruit. Whereupon *Theophylact* noteth, that *Iohn Baptist* having first said, *The axe is laid to the root of the tree;* addes then, *Not every tree that hath not brought forth good fruit heretofore: but, every tree that doth not now bring forth good fruit shall be cut downe, even as that fruitlesse Fig-tree was cut downe, and cast into the fire.* Therefore wee must so walke, as God seeing our continuall

continuall fruitfulnessse, may say of us, *I see men walking like trees.* Men walke like *Trees*, when men are never idle, but alwayes *abounding in the worke of the Lord*: As the *Tree of Life* every month bringeth forth, twelve manner of fruits. But that I may the better proceed in that which I have taken in hand; you are to know, that the life of man is either *active* or *contemplative*; so as all our employments have relation to the one, or to the other. Which two were represented in *Mary* and *Martha*. The *One* whereof was very attentive, sitting at *Iesus* feet, and heard his preaching: but *Martha* was cumbred about much serving. The former sitting at *Iesus* feet, hearing him preaching, may signifie likewise the *spirituall man*, whose actions, affections, motions and intentions, are wholly bent to the service of God, leaving all things to gaine him, who left his life upon the Crosse to save him. The *Latter* being cumbred about many things, signifies the *Naturall man*, who be-takes himselfe to the employments of this life, ministering to the necessitie of his family, labouring with his owne hands to get him a competent living. Neither are these to be divided one from the other, partaking indeed so neerely one of another. For as we are not altogether to imitate the *Hermite* or *Anchorite* in being wholly retired from the world; so like the *Libertine* or *loose worl'dling* are we not too much to be cumbred or intangled with the world. For the *First*, as it impliyes a kinde of hate to humane societie; so the *Latter* inferres our too much care to the things of the Bodie. Now to observe that *golden meane*, which may free us from being taxed by the one, or tainted with the other: doe thinke it fitting, that *Gentlemen* should be sociably affected, ever with a reservancie, with whom they keepe company; Likewise from worldly affections weaned, that being on earth they may have their minds seated above: being (I meane) so free in the inward man,

Vocation.

Mark 8. 24.

1 Cor. 15. 58.

Luke 10. 39.

40.

Vocation.

The *Vocation* of a Gentleman hath relation to employment publike or private.

Objections framed against *Byron*, for his Treatie with forraine States.

man, as rather than they will slave the noblest motions of the soule to the unworthy bondage of the body, they will endure want, contempt, or whatsoever the blinde world can lay upon them. The *Vocation* of a Gentleman, without more curiositie of division, is either *publike* or *private*. *Publike*, when employed in affaires of State, either at home or abroad: at *home*, either in advising or acting; *abroad*, as by way of embassage, or personall exploits in the field. *Private*, when in domesticke businesse he is detained, as in ordering his household; or if not as yet attained to the name of *Houholder*, in labouring to know such things as may ripen his understanding when he comes unto it. Touching the *First*, to wit, *Publike* affaires of State; as all are not fit for such a charge or burden; so there is a *necessitie* injoynd such, who are able to undertake so great and weightie a Taske, to submit themselves willingly to the command of their *Soveraigne*, whensoever his pleasure shall be to make triall of their sufficiencie in affaires of State. In the carriage whereof, divers necessarie cautions have beene formerly observed by Statesmen. As first, to avoid all occasions of distrust, never to shew too much inwardnesse with forraine States: for this may beget a suspect in your *Prince*, that your aymes are neither faire nor loyall. It was this which broke *Byrons* necke: being accused to have had conference with one *Picote*, borne at *Orleans*, and fled into *Flanders* to have intelligence with the Arch-duke, to which *Picote* he had given an hundred and fifty crowns for two voyages to that effect. Likewise it was objected against him, that he had treated with the Duke of *Savoy* three dayes after his comming to *Paris*. Likewise the intelligence he had from the Duke of *Savoy* in the taking of *Bourges*, giving him advice to attempt against the Kings Armie. Likewise that hee should bring the King before Saint *Katherines* to be slaine there: and to that

that end had written to the Governour, giving him some tokens to know his Majestie. Likewise, that he had sent *La Fin* to treat with the Duke of *Savoy*, and the *Count of Fuentes*. To which, although he replied, and in some sort purged himselfe, yet those treaties or parlyes which were proved against him, shewed him guiltie of divers indirect proceedings against him. It is dangerous therefore to entertain conference with *Strangers* in matters of State: for howsoever your aymes may be faithfull and honest, such *Treaties* may be so racked and misconstrued by such as maligne your greatnesse, as they will bring you in danger, if not to finall distresse. It is no lesse dangerous to one imployed in affaires of State, to be too credulous; and that in two respects: either by being too credulous in *giving trust* to the relations of others, or by being too credulous in *imparting his thoughts* to the secrecie of others. For the former, it detracts much from the worth and estimate of man, yea (and if I may so say) argues great indiscretion to have an eare open to all reports, seconding whatsoever is related, with an opinion of credulitie. For such as these, whom either greatnesse of *Place* by *Descent*, or some more noble and native characters of *personall* worth have advanced, need not want for *Relaters* in this kinde, especially if they finde them apt to beleeve whatsoever they shall be readie to report. Neither are any sort of men more subject to the garbe of strange and novell relations than *Travellers*: who may arrogate to themselves a libertie of invention in this kinde, by authoritie. Whence it is said, that *Travellers*, *Poets* and *Lyers*, are three words all of one signification. Now there is no meanes better to avoid the company of these fabulous *Relaters*, than by interrupting them, or by requiting their *Tales* (to argue their incredibilitie) telling stories farre more strange, and indeed beyond the compasse of common sense: whereof I have heard a

T

merry

Credulitie in two respects dangerous to persons imployed in affaires of State. Credulitie in beleeving the relations of others.

Vocation.

“ merry conceited *Tale* to this effect: A certaine *Traveller*, or at least one who desired though he never deserved that *title*, reporting wonderfull and incredible things which hee had seene in his travell, amongst the rest related this: Vpon a time it befell (said he) that I travelled along a certaine desert in *Arabia felix*, where I with others who then accompanied me, were assailed by a violent showre, so as labouring to flie for shelter to some covert, wee might perceive a little Coppice, wherein grew great store of Cabbages of such huge proportion, as the very leaves thereof (so largely extended were the spurges) might by their greatnesse give shadow to five hundred men. This *Tale* being told, one amongst the rest, to answer his *Tale*, makes this reply by way of discourse upon such occurrents as had hapned him in his Travell, proceeding thus; It fortuneth that I with some other Gentlemen of eminent ranke and quality, travelled neare the *Riphean* Mountaines, in the clifts of which Mountaines abundance of all metalls, but especially of copper, is daily found: Now as we coasted along, we might perceive some three leagues westward from those *Mountains*, a great number of people beating and knocking with incessant labour, but for what end wee knew not: wherefore with one consent we resolved to approach neerer them, and see about what they so eagerly laboured. Where we found five hundred Braziers making of one Caldron, which was of so huge proportion, as not any one of all those Braziers, though they were all employed in one worke, could heare one another strike. Good God (quoth the former *Traveller*) for what use was so huge a caldron made? Surely (replied the second) I cannot imagine for what use it should bee, unlesse it were to boyle your Cabbage in. This present and pregnant answer

answer so daunted that fabulous *Traveller*, as he was ever after more sparing in discourse of his Travells. A *States-man* ought likewise to beware of giving credit to all forra in relations: for divers there be who presuming of the distance of place, will invent and vent their inventions to curry favour: having so couched and digested their new-minted *Newes*, as they passe for current, at least they seeme probable for the present. And herein certainly have many beene abused, giving approbation to what was spoken onely by way of insinuation. The second respect, wherein a *States-man* ought not to bee too credulous, is this; hee must not bee too open breasted in *imparting his thoughts* to the secrecy of others. For if we say, that even a private man committing his secrecy to another, becomes his *slave* to whom he committed it: much more a *States-man*, whose affaires have no other limit than the *publike state*, by imparting his thoughts, or rather laying himselfe open to the trust or secrecy of others, makes himselfe bound, where he was before free; yea, he endangers the body of the *State*, wherof he is an especiall member, by commending or committing her private intendments to the hazard of rumour, which should not be so much as possessed of the least intelligence given in matters of such maine importance. To be full of *chinks* in affaires of ordinary consequence, implies a great weaknesse: but especially, where the *state* is interested, there is enjoyned that Comicke impresa: *If wise, seeme not to know that which thou knowest*: at least, divulge not thy secret't thoughts to the danger of discovery, whereby thou put'st thy head under anothers girdle. He is my deare friend (saith one) to whom I will *impart* my inferiour aimes; but he shall be incorporated with mee, to whom I will make knowne what may endanger me. The like is requisite to bee observed in affaires of *State*: where all Counsells and Consultations tending

Credulity in
imparting his
thoughts to
the secrecie of
others.

For Cabinet
counsell this
may be their
Motto;
Plenus sum vima-
inis.

*Vocation.**Est thesaurus
repositus.**Leporis ventri
quam vento vul-
gi, multo satius
manifestans.
Iust.**Resolution in
suffering nei-
ther price to
draw him, nor
power to over-
awe him.**Excitamus ad
meliora magni-
tudine rerum.
Salust.**Herodotus lib. 3.
initio.**Vid. Hotman de
Legat.**Legatus ipsa
Reipub. faciem
suam attulisse
videtur.**Ad virtutem lau-
desque habentias
naturam sine do-
ctrina, quam do-
ctrinam sine ni-
tura valuisse. Cic.*

to the safety and security of the *publike state*, should be laid up as a *secret Treasure*, and not discovered to every mans trust. This that prudent and politicke *Statesman*, *Harpagus* rightly understood, when in disclosing a secret of state unto *Cyrus* that Persian Monarch, hee commanded such letters as included the Summe of his directions, to be inclosed and sowed in the belly of a *Hare*, and so dispatched the Messenger towards that victorious Commander. There is likewise required a noble and prepared resolution in every *Statesman*: being so affected, as neither *price* can taint him, nor *power* over-awe him: addressing his aymes wholly for the benefit of the *State*, preferring death before his Countries prejudice. Of this resolution or constancie of minde we have a notable example in *Lewis Duke of Bavaria* commended for his constancie; in so much as being threatned by *Albert* the Marquess of *Brandenburgh*, that if he would not condescend to some reasonable rancome for his libertie, hee would deliver him over into the hands of his enemy, answered, *Aske that thing of me being prisoner, that thou would'st aske of mee at Liberty*. The like wee reade of *Pantaleon*, who restrained in most strait bondage, was never a whit dismaied, nor so much as sighed, when he beheld his son *Paraxaspis* thrust to the heart. This resolution or stoutnesse of minde, might be illustrated by divers examples of the like kinde, but my purpose hath ever beene (because these doe rather illustrate than prove or confirme) to take them, as it were by the way, but in no case to dwell on them: wee will therefore descend to *foraine employments* of *State*, as affaires of embassage or treaty with any Prince or state. Now it is expedient that such as bee employed in affaires of this Nature, be choice and select men both in gifts of Nature, and state-experience. For in *Nature* is the foundation laid, which by *experience* and continuall employment in
state-

state-businesse, useth to bee stored, furnished, and accomplished. So as I doe not altogether assent to his opinion, who thought that in choice of instruments to treat or negotiate by way of Embassie betwixt Prince and Prince ; it is better to chuse men of a plainer sort, who are like to doe that, that is committed to them, and to report backe againe faithfully the successe, than those that are cunning to contrive out of other mens businesse, somewhat to grace themselves, and will helpe the matter in report for satisfaction sake. For his conclusion agrees not with his premises ; For (saith he) *If you would worke any man, you must either know his nature, and fashions, and so lead him ; or his ends, and so perswade him ; or his weaknesse and disadvantages, and so awe him ; or those that have interest in him, and so governe him.* Now how should a man ; whom a simple plainnesse onely possesseth, one whom no diving or penetrating reach enableeth, one whom the outward semblance onely instructeth, how should he (I say) by *working any man*, either know his nature or fashion, and so lead him ; since his eye can reach no farther than the outward seeming, which as oft deceives, as it receives diversitie of habits which it weares ? or how should he (I say) *know his ends* with whom hee treats and so perswade him, since politicke men doe usually pretend that which they least intend : shewing a faire glosse, and putting on a false face to delude, and deluding to colour their designs more cunningly ? or how should he discover the *weaknesse* or *disadvantages* of the person with whom hee deales, when his owne weaknesse so disables him, as hee oft-times lets opportunity slip, when the best advantage is for him ? or how discern those which have *interest* in him, when his aymes are onely to conclude with him, with whom hee deales, without relation to any intercedent meanes to effect his businesse ? Neither is it to bee doubted, but *such*

Vocation.

Disobedience
punished in
attempts most
succellive.

*Virginiæ dicitur
quibus uisere
perit. Plat. in
apo. leg.*

whose understanding hath attained a higher pitch, will be as ready to doe that which is committed to them, as those on whom a more plainnesse hath naturally seized: for these will duly consider the great danger they are like to incurre, if they should exceed their Commission either in doing too much, or detract from their Commission in doing too little. For in affaires of this nature especially, *parum agendum est de proprio*, yea, though in the opinion of the party imployed, it seeme that hee could goe more effectually to worke, than just as his Commission directs him. *Manlius Torquatus* commanded his sonne to be put to death, for fighting (albeit prosperously) against his commandement. *Pub. Crass. Mutianus* sending to his Inginer to send him the bigger of his two ship-masts that he had seene in *Athens*, to make a Ramme to batter downe the walls; the Inginer sent him the lesse, imagining it to be fitter: wherefore *Mutianus* sent for the Inginer, and caused him to be so cruelly whipped with rods, that he died therewith. If disobedience in such affaires as these, being of lesser consequence, seemed among the *Heathen* cause iussicient to pronounce sentence of death upon the offender; what may they deserve, who in conceit of their owne wisdome, dare take upon them directions of their owne, without tying themselves expressely to their commission? And of these there be two sorts: The one, even in greatest and most important matters, will presume to take upon them without direction of Authoritie: wherein as they commonly erre, so they give advantage to him with whom they have to deale, of making his owne bargain upon such *Termes* as shall best please him: for how should one mans judgement equall a whole judicious Counsell? So as in dealing with cunning persons, wee must ever consider their *ends*, to interpret their *Speeches*; and it is good to say little to them, and that

that which they least looke for. The *other* sort tie themselves something more strictly or precisely to their Commission; for these will be loth to digresse from it in matters of weight and substance, but rather in some impertinent ceremony or circumstance: as wee read in the generall Historie of *Spaine*, that there came two Embassadours out of *France* unto King *Alfonse* the ninth, to demand one of his daughters in mariage for their Sovereigne King *Philip*; one of which Ladies was very faire, and named *Vrraca*; the other nothing so gracious, and called *Blanch*. They both comming into the presence of the Embassadours, all men held it a matter resolved, that their choice would light upon *Vrraca*, as the elder and fairer, and better adorned: but the Embassadours enquiring each of their names, tooke offence at the name of *Vrraca*, and made choice of the Lady *Blanch*; saying, that her name would be better received in *France* than the other. For matters of such indifferencie as these, it is not to be doubted but they are left to the discretion of the instrument: but for affaires of *State*, as they require due deliberation in discussing; so require they the joynt assent and approbation of the *State* ere they come to concluding.

There are likewise *publike employments*, wherein *Gentlemen* upon occasion may be interessed, which extend themselves to military affaires: in which, as it is not the *death*, but the *cause* of the death which makes a Martyr, so it is not the action, but the ground of the action which merits the name of valour. That act of *Razis*, in taking out his owne bowels, and throwing them upon the people, it was an act (saith *S. Austin*) that tasted more of *stournesse* than goodnesse. For what could that act of his benefit his Countrey? wherein could it adde spirit to the distressed *Maccabees*? where-

How a Gentleman is to imploy himselfe in publike affaires.

Cyprian.
1 Mach. 14 46.

Magne, non bene. Aug.

in

Vocation.

Zieglerus l. de illustribus viris
Germania. c. 98.

In Turc. Histor.

Probe definitur a
Stoicis fortitudo,
cum eam virtutem
dicunt esse
propugnantem pro
equitate. Cic.

Salmacida spolia
sine sanguine et
sudore. Si. lib. 4.

in allay the heavy burden of their affliction, or minister the least releefe in the time of their persecution? That act of resolution by that noble *Bohemian*, as it tasted more of true valour; so it reared a columnne of perpetuitie to his ever-living honour; which exploit is thus recorded: When *Mahomet* the second of that name besieged *Belgrade* in *Servia*, one of his Captains at length got up upon the wall of the City, with banner displayed. Another *Bohemian* espying this, ran to the Captaine, and clasping him fast about the middle, asked one *Capistranus* standing beneath, whether it would be any danger of damnation to his soule, if hee should cast himselfe downe headlong with that dogge, (so he termed the *Turke*) to be slaine with him? *Capistranus* answering, that it was no danger at all to his soule, the *Bohemian* forthwith tumbled himselfe down with the *Turke* in his armes, and so (by his owne death only) saved the life of all the City. The like worthy exploits might be instanced in those heires of fame, the *Rhodians*, in the siege of their City: the Knights of *Malta* in their sundry defeats and discomfitures of the *Turks*: the inhabitants of *Vienna*, who being but a handfull in comparison of their enemies, gave them not only the repulse, but wholly defeated their designs. This *Valour* or *Fortitude*, which indeed appeareth ever in the freest and noblest minds, is excellently defined by the *Stoicks*, to be, *A vertue ever fighting in defence of equitie*. These who are professors of so peerelesse a *vertue*, are more ready to spare than to spill: their aimes are faire and honest, free from the least aspersions either of crueltie or vaine-glory: for as they scorne to triumph over an afflicted foe, so they dislike that conquest (unlesse necessitie enforce it) which is purchased by too much blood. The *Salmacian Spoiles* rellish better to their palate: for they are so full of noble compassion, as the death of their enemy enforceth in them

GENTLEMAN.

them teares of pity. This appeared in those princely teares shed by *Caesar* at the sight of *Pompey's* head; and in *Titus* that *Darling* of *Mankind*, in those teares hee shed at the sight of those innumerable slaughters committed upon the *Jewes*. Now as my purpose is not to insist on the *postures* of warre; so I intend not to dwell upon every circumstance remarkable in martiall affaires, but upon the maine scope of military discipline, whereto every *generous* and true bred Souldier is to direct his course. Let your aime be therefore, *Gentlemen*, to fight for the safetie and peace of your Countrey, in the defence of a good conscience, which is to be preferred before all the booties of warre: for as you have received your *birth* and *breeding* from your Countrey; so are you to stand for her, even to the sacrifice of your dearest lives; provided that the cause which you entertaine in her defence be *honest*, without purpose of intrusion into anothers right, or labouring to enlarge her boundiers by an unlawfull force. For howsoever the ancient *Heathens* were in this respect faultie, being some of them *Truce-breakers*, others violent intruders or usurpers of what was little due unto them: wee for our parts have learned *better things*, being commanded not to take any thing from any man, *but in all things learne to be contented*. But of all enterprizes worthy the acceptance of a *Gentleman* in this kinde, if I should instance any one in particular, none more noble or better deserving (as I have elsewhere formerly touched) than to warre against the *Turke* that profest enemy of *Christendome*; the increase of whose Empire may be compared to the *mole* in mans body; for the grandure of it threatens ruine and destruction to all *Christian States*, drawing light to his *Halfe Moone* by darkening of others, and shewing even by the multitude of his insolent *Titles* what his aimes be, if the Lord put not a *hooke* in the nose of that *Leviathan*. Praise-worthy there-

145

Vocation.

Plat. in vit. Tul. Cas. Joseph in bell. Iud. Clementiam tam men Imperatoris pro inest. duce-bant. lb.

Dulce & decoru est pro patria mori. Hor. li. 3. od. 2.

Pani sed fragi. Cic. in offic. Nulla sancta societas, nec fides regni. Philip 4. 11. A glorious enterprise recommended to the undertaking of all generous spirits.

Totum adimit, quo ingrata refulget. Coping with the Persian Sa-

Vocation.

por in titular
intolence, who
caused himself
to bee stiled,
Rev R gum, fra-
ter Solis & Lu-
na, particips
Syderum.

Non debet time-
re hostem fortē,
qui dominum
habet fortio-
rem.
Esa. 63. 1.
Psal. 124. 12.

therefore are those glorious, and (no doubt) prosperous expeditions of such *English* and other Christian Voluntaries as have stood, and even at this day doe stand engaged in personall service against the great *Turke*: for these, though they perish in the battell, shall survive time, and raise them a name out of the dust, which shall never be extinguished. These are they who fight the *Lords battell*, and will rather die than it should quaille: These are those glorious *Champions*, whose aime is to plant the *blessed tidings* of the *Gospell* once againe in that *Holy Land*, which now remaines deprived of those heavenly *Prophets* which shee once enjoyed, of those godly *Apostles* which she once possessed, of that *sweet Singer* of *Israel* with which her fruitfull coasts once resounded. O *Gentlemen*, if you desire imployment in this kinde, what enterprize more glorious? If you aime at profit, what assay to your soules more commodious? If you seeke after fame, (the aime of most souldiers) what expedition more famous? since by this meanes the practices of Christs enemies shall be defeated, the borders of *Christendome* enlarged, peace in *Sion* established, and the tidings of peace every where preached. Besides, in assayes of this nature, being taken in hand for the peace and safetie of *Christendome*, assureth more securitie to the person engaged: for little need he to feare a strong foe, that hath a stronger friend. Admit therefore that you returne, as one that commeth *with red garments from Bozra*, so as the Devill and his angels like *wilde Bulls of Basan* run at you, you shall breake their *horne* in his *Crosse* for whom you fight. As wee have discoursed of imployments *publike*, which wee divided into two ranks, *Civill* and *Military*; and of the manner how *Gentlemen* are to demean themselves in *Court* or *Campe*; so are we now to descend to imployments *private*, wherein wee purpose to set downe such necessary cautions or observances,

observances, as may seeme not altogether unprofitable or unusefull for the consideration of a *Gentleman*.

And first, I will speake of the imployment of a private *Iustice of Peace*, wherein he is appointed and made choice of, not only to redresse such annoyances as may seeme to prejudice the state of that *Countie* wherein he lives, and is deputed *Iustice*; but likewise to mediate, attone and determine all such differences as arise betwixt partie and partie; for to these also extends the office of *Iustice of Peace*. Yea, wee are to wish him to be, as well *εἰλωμοῖς*, as *εἰλωμαρχὸν*, a *Compounder*, as a *Commissioner of the Peace*. Godlinesse should be their chiefest gaine; and right and peace their greatest joy: for such are both *Pacidici*, and *Pacifici*, Pleaders for peace, and leaders to peace: Peace-lovers, and peaceable livers. As for the rest, they are deservedly blamed, that confine all their practice not within those ancient bounds, *usq; ad aras*, but with those usuall bonds, *usq; ad crumenas*. The old position was, *Iustice is to be preferred before profit*; but now the termes are transposed in the proposition, and the avaritious desire of having never disputeth of the equity of the cause, but of the utility. Kinde men such are but where they doe take, hardening their hearts against the crie of the poore. If a man come to demand *justice*, he shall speed ill, having no money to give, no coine to present, no friends to speake, his cause is like to fall. Suppose out of two *mites* hee give one: the rich adversaries horse eats up the poore *Glients* oats; there needs no *Oedipus* to unfold this riddle: in the end the poore *sheepe*, that lost but a locke of his wooll in the *Country*, loseth his whole fleece in the *Citie*; consumeth what he hath, spendeth his time, loseth his hope, and falleth his suit, be it never so good and honest. Whereas such (and of such we only speake) as doe a *right judgement* to the fatherlesse and widow, beare a resemblance of God, who is a lo-

Vocation.

How a *Gentleman* is to demean himselfe in private affaires,

—Sic crimine
nota cymenaeft.

Quid non speremus, si nummos possideamus? Omnia nummus habet, quod vult, facit, addit, & aufert.

This may be observed in Suits of Law, as well as private affaires of Iustice.

^a Deut. 10. 18.

Vocation.

b Deut. 27. 13.

c 2 Sam. 8. 15.

d Jerem. 21. 3.

e Gen. 18. 19.

f Deut. 32. 4.

g 2 Eldr. 5. 40.

Rom. 11. 13

Psal. 36. 6.

h Act. 24. 26

i Prov. 28. 5.

k Eccles. 11. 7,

8, 9.

L Act. 18. 4, 6

m 1 Tim. 19.

19, 21.

n 23. 1. 7. to 10.

o 2 Sam. 22. 23.

p Job 9. 14.

Amos 5. 7.

P puram magis
quam Deum co-
lunt.

ving Father to the Orphane, and a gracious Iudge to the widow. These will not for conscience sake pervert the right of strangers, fatherlesse, &c. for such as doe so, shall be ^b *curst* upon mount Ebal: but these like pure Lampes, diffuse those divine beames of unblemished justice, to all places where they reside, resembling David, who ^c *executed judgement and justice to all his people*: or like that prophetical Dove, *Jeremiah*, ever ^d *exhorting to execute righteousness and judgement*. Or like that good Patriarke *Abraham*, ever ^e *commanding his Household to doe righteousness and judgement*. For these know, how ^f *all the wayes of God are judgements*. And that, ^g *just and like a great deepe are Gods judgements*. And the wicked ^h *tremble at Gods judgements*. And the wicked ⁱ *understand not judgements*. And therefore strive against ^k *perverse judgements*. Because they know what ^l *equitie is to be required in judgements*. Having ever before their ^m *eyes Gods judgements*. O how precious are the lips of these who preserve judgement, being an honour to their Country, a pillar to the State, leaving a memorable name to themselves, which as that princely Prophet saith, *shall never rot*! These are they, who have their faces ⁿ *covered*, lest they should have respect unto the person; as godlinesse is their gaine. and the preservation of a good conscience their principall ayme; so if there were neither reward here, nor elsewhere, for such as executed justice and judgement; yet for conscience sake, and a sincere love they bore to truth, would they continue in their zealous care to the profession and protection thereof. These are not of that Leaven who turne Judgement to worme-wood, and leave off righteousness in the earth. For such in stead of judgement and equitie, execute cruelty and oppression. These are not of that sort, who preferre the purple before the person, the parson before the cause; never examining the cause how good it is, but observing the man how great

he

he is. No, their counsells and consultations tend to the publike peace, and the redresse of such enormities as arise from vicious humours, breeding and spreading in the State. Now what imployment more fitting or accommodate for a *Gentleman* of what degree soever, than this, which inables him in affaires tending as well to himselfe in particular, as the *Sterne* of the State publike in generall? Would you see errors and abuses in the State redressed? You are seated where by your owne authoritie you may have them reformed. Would you have *Officers* execute their places under you honestly, being from corruption freed? Your *Prince*, by especiall notice taken of you, hath so advanced you, that you may see all Offices under you dusly executed, and where default shall be, have them punished. Would you further the poore mans cause, and see his wrongs releevd? It is in your hand to effect that which you have desired. Would you purge your *Countrie* of such superfluous humours, as from long peace and too much prosperitie have oft-times issued? You are those *Physicians* who may lance and cure those broad-spreading sores, with which the State hath beene so distempered. Would you curbe factious and contentious members, who like *Samsons* fire-brands tyed to *Foxes* tails, kindle the fire of all division, and labour to have them extinguished? You have authoritie to see such censured, that publike peace (as becometh a civill State) might bee maintained. Now there are two extremes which (like two dangerous rocks) are carefully to bee avoided, lest the precious freight of *Justice* might thereby bee endangered. The one is *rigour*, the other *indulgence*. I appoye therefore of his opinion, who would have *intus mel, foris oleum*; as well cordralls as corrasives: for as some men (and those of the basest and servilest condition) are onely to be deterred from doing evill by the censure or penalty of the Law;

Judges 13. 4.

Two perillous
shelves which
indanger lu-
stice.

Vocation.

*Sicut absynthis
per sepellunt
morbos, melle ta-
men illiniuntur,
ut puerorum a-
tas improvida
ludificetur.
Pic. Mirand. ad
Hermol.*

Mark. 3. 17.

^a Exod. 19. 18.

^b Exod. 24. 17.

^c 1 Sam. 22. 9.

^d Deut. 32. 22.

^e 2 Kings 2. 11.

^f Exod. 3. 2.

^g 1 Cor. 3. 13.

15.

^h Deut. 4. 9. 10.

24.

Heb. 12. 29.

ⁱ Exod. 13. 21,

22.

Num. 9. 15.

Law; So there are others of a more *generous* and noble disposition, who are only to be reclaimed by faire and affable meanes; and these are to be brought in rather by love than awe. For as *wormewood* of it selfe, expels diseases, yet is to be anoynted with *honey*, that the improvident age of childhood might bee deluded, and they from their Nurses teats the sooner weaned: so though this *wormewood* of *rigour* and severity bee of force to cure and expell most diseases raging or reigning; yet being allayed with the *honey* of mercy and *indulgence*, it will sooner weane *children*, that is to say, such whose soft and easie temper is best perswaded by courtesie, than *wormewood* untempered, that is, than the Law to her highest pinne wrested. Indeed these *Boanerges*, the *sonnes of thunder*, are powerfull in deterring such, whose braving and domineering natures use to oppose themselves to right: for perswasions are as little available to these, as to sow sand in the ayre; wherefore as the *Law* hath provided fit meanes to curbe and chastice such, whose obstinate and refractory natures will not by easie meanes be induced, so hath it qualified or attempered the *rigour* or bitterness of such provisions, where there is assured hope, that the *partie* by easier perswasions will bee reclaimed. For if we will resemble that absolute pattern or abstract of all Iustice, *God* himselfe; we shall reade that he came as well in a *still voyce*, as in *Thunder*. So as, albeit ^a *God* when he delivered the Law, came downe in the fire; And the ^b glory of *God* appeared on Mount *Sinai*, as a *consuming fire*; And out of *Gods* mouth went a *consuming fire*; And in *Gods* wrath against ^d *Israel* was kindled fire; And ^e *Eliab* was taken up into heaven by a *Chariot and horses of fire*; And the ^f Angell appeared to *Moses* in a *flame of fire*; And ^g every mans worke shall be tryed by fire; Yet *God*, as he is to the wicked a *consuming fire*: so to the godly he is a *comfortable*

GENTLEMAN.

151

Vocation.

fortable fire. Be not then ever cloathed with *fire*, reprove the enormities of the State with the spirit of mildnesse, which if it will not prevaile, unsheath the sword of *Iustice*, that such may bee severely curbed, who by gentlenesse would not bee cured. It is not to be doubted, but you shall encounter with delinquents of severall natures: the chastizing of both which sorts is left wholly to your discretion: for many things, though expressely enacted, are in respect of the *manner*, referred to your discretion to see them executed. Many there are, who will rather die for the act, than discover the act: like *Epicharia* a Libertine of *Rome*, who made privie to a conspiracie against *Nero*, would not disclose the plotters thereof, though tormented with cruell punishments: or *Leena*, who conspiratour against the Tyrant *Hippeas*, was not agast at the death of her friends, though torne with extreme torments, but resolute to the end, would not reveale her partners, but bit in sunder her owne tongue, and spit it in the Tyrants face. There are others likewise, who will expose themselves to all extremities that *Law* can inflict, onely to gaine themselves a name; such was *Herostatus*, who burned the Temple of *Diana* of *Ephesus*, onely for vaine-glory: but to these you are not to use *indulgence*; for they that *brave* it in sinne, esteeming mischievous practices to bee their chiefest glory, are fallen into that *gall of bitterness*, as in them there is small hope of remedy. Better it is that *one* perish, than that *unite* perish; and in these (sure I am) that maxime is true; *He that spareth the evill, hurteth the good.* for it is impossible that any State should flourish with increase of good men, where there is no difference made betwixt the good and evill. Wherefore you are to deale in the *State*, as skilfull gardners or vine-dressers doe with their *Vines*; they cause the wild branches to be pruned, that their naturall sciens may bee better nourished.

*Melius est quod
periat unus,
quam unitas.
Qui malis parcat,
bonis nocet.*

*Luxuriantes am-
putantur furculi,
ut gemini coa-
lescant rami.*

Vocation.

Inputatione sar-
menta sterilia
reciduntur: ut
ea que prevalent
uberius fructum
ferant. Greg. in
Mor. Exposit. in
Iob.

nourished. Vnfruitfull members, and such as are more burdensome than behouefull to a *State*, are to bee purged and pruned, that *such* whose honest care and providence deserves due praise among you may be the moire encouraged, seeing these, who used to live on others labours, duly punished. Yet in all your censures beware of this, that no *personall* distaste aggravate in you the quality of the crime: I meane, let no private hate or dislike to any *person*, cause you to punish him, for this is a partiall and indirect proceeding, relying rather vpon the authority of your *place*, than equity of the *cause*. Farre more *generous* is it to bury all hate towards your foes, especially when by meanes of your *place*, it rests in your power to spare or punish. When *Cesar* commanded the demolished monuments of *Pompey* to bee set up againe; *Cicero* told him that in erecting *Pompeyes* trophies hee established his owne. And no lesse *generous* was *Scaurus*, *Domitius* his enemy, who when a certaine servant of *Domitius* came before the judgement seat to accuse his master, he sent him home to his Master. The like of *Cato* and *Murena*. Be your censures likewise free from passion; for there is nothing that so troubles the pure current of *Iustice*, or so much transformes man from himselfe, as giving way to wrath. The saying of *Archytas* is much commended, who being angry with one of his *Hindes*, said; *O how would I have beaten thee, had I not beene angry with thee!* Heare the poore mans cause with an equall and impartiall care; let not the greatness of his adversary be any barre to his plea, or any hinderance to his cause; beare your selves sincerely with all singleness, uprightly without partiall connivence; standing for your foe equally as your friend, if your foes *cause* be as honest as your friends. It was *Bias* saying, that he had rather be a *Judge amongst his Enemies*, than amongst his friends: and this might probably

Malle se inter
inimicos, quam
amicos iudicare
dicebat. Laert. in
vit. Bias.

probably bee his reason ; because his enemies would pry more narrowly into his actions than his friends ; and therefore his desire was to bee by them onely approved, by whom hee was chiefly observed. Yea, herein might you partake of a right noble revenge upon your enemies ; in shewing apparent testimonies of your care and zeale to the truth ; in preventing all occasions of scandall ; in preferring *justice* even in cases which neerely concerne your friend, before all termes of friendship ; having the *testimony* of a good *conscience* within you, as a wall of brasse against all opponents : for hence it was that *Diogenes* being asked how one should be revenged of his enemy, answered, *By being a vertuous and honest man*. For the whole life of every good man giveth testimony unto God of the integrity or uprightnesse of his conversation. But beware above all things (as I formerly noted) of *accepting* or respecting persons ; for this is the very bane of *Justice*. Let not the rich man with all his presents tempt you, nor those many friends which he hath laid up in store to speake for him, taint you. *Fie for shame* (saith *Innocentius*) now a dayes man is esteemed according to his money, whereas rather the money should bee esteemed according to the man. Every one is reputed worthy, if he be wealthy, and naught if he be needy ; whereas rather every one should be reputed wealthy, if he be worthy, and needy if he be naught. *Marcus Calius* was said to have a good right hand, but an ill left hand ; because he could plead against a man better than for him. Be you so equally handed, as poyzing the weight of the cause sincerely, you may minister right judgment to all parties, being as ready to defend the cause of the needy, as of the wealthy, giving him the best countenance, who hath the best cause. It was *Romes* fault, which preiages *Romes* fall, to be *facunda inimicis, facunda praeiis* ; farre be it from our *Iland*, who as she hath

X

enjoyed

Habeo in me,
quod testetur
pro me.

Omnia pro
vita testimonium
reddi Deo.
Cyp. de duplo
martyrio, initio.

Pro pudor, se-
cundum fortu-
nam aestimatur
persona, quum
potius secundum
personam aesti-
māda sit fortuna:
Tam bonus repu-
tatur quam di-
ves, tam malus
quam pauper;
cum potius tam
divas sit repu-
tandus quam
bonus, tam pau-
per quam malus.
De coniect.
mund. l. 1. c. 16.

Vocation.

How a Gentleman is to demean himselfe in his owne family.

1 Tim. 5. 8.
Aug.

Ephes 5. 21.
ad ult.

Ephes 6. ad 10.

enjoyed a long peace, so ought shee to become more thankfull to that God of peace, who in his mercy hath strengthened her bulwarkes, enclosed her as a *hedged garden*, fed her with the *flower of wheat*, making her feet like *Hindes* feet to runne the wayes which hee hath appointed. And so I come to speake of such *private* affaires as require the care and charge of a *Gentleman*, even within the compasse of his owne family.

If there bee any that provideth not for his owne, and namely for them of his Household, he denieth the faith, and is worse than an *Infidell*, saith the Apostle. Now how carefull should we be to remove from us, so hateful a title as the name of *infidell*? Have we not our appellation from Christ? but in vaine are we named after Christ, if wee doe not follow Christ. Wee were not borne to passe our time in an improvident or careless sensuality; wee were not created onely to cramme our selves, and spend our dayes in securitie; *Man* (saith *Iob*) *was borne to labour, as the sparkes to flie upward*; at least to provide for his owne family, over which hee is made a master: by relieving them outwardly with all necessities, and inwardly with all good and wholsome instructions. Now to propose you a forme, in what manner you are to demean your selves towards all degrees within your family: I shall little need, since the Apostle himselfe hath so notably laid downe every ones office or duty: where hee sheweth in what manner Wives are to submit themselves unto their Husbands; and againe, how Husbands should love their Wives, *Even as Christ loved the Church, and gave himselfe for it*. In the next ensuing chapter hee declareth the duty of Children in these words; *Children obey your parents in the Lord, for this is right*. Then he descendeth to the duty of Parents;

rents; And ye, Fathers, provoke not your children to wrath: but bring them up in instruction and information of the Lord. Then touching servants; Servants bee obedient unto them that are your masters, according to the flesh, with feare and trembling, in singlenesse of your hearts as unto Christ. Concluding the last duty with Masters; And yee Masters doe the same thing unto them, putting away threatening: and know that even your master also is in heaven, neither is there respect of person with him. Thus have wee briefly and cursorily runne over those particular duties, deputed to every one from the highest to the lowest in their peculiar places and offices; where we can finde no exemption from the servant to the master, but that certaine particular duties are injoynd either. As every mans house is his Castle, so is his family a private Common-wealth, wherein if due government be not observed, nothing but confusion is to be expected. For the better prevention whereof, I have thought good to set downe sundry cautions, as well for direction in affaires temporall, as spirituall; which observed, it is not to bee doubted but that God will give you all good successe to your endeavours. First therefore, in affaires Temporall I could wish you to observe this course; so to provide for the releefe and supportance of your family, as you may not onely have sufficient for your selves, but also bee helpfull unto others; sufficient for your selves in providing food and apparell, being all which *Iaakob* desired of God: and helpfull unto others, in giving food and raiment to the fatherlesse, in providing releefe for the desolate and comfortlesse, in harbouring the poore, needy and succourlesse, and briefly in ministring to the necessity of the *Saints*, and all such as are of the family of faith. And because providence is the way, by which releefe both to your selves and others may bee sufficiently ministred, beware of *Prodigality*, and excesse;

Domus, (inquit Aristoteles) est quasi parva Civitas, & Civitas quasi magna domus.

Every family a private Common-wealth.

Gen. 28. 20.
Deut. 10. 18.

Vocation.

Prov. 5. 9, 10.

Prov. 6. 6, 7.

Luke 15. 16.

Gen. 25. 33.

1 Sam. 14. 27.

Exod. 14. 2.

lest you give your honour unto others, and your yeares to the cruell. Lest the stranger should be filled with your strength, and your labours be in the house of a stranger. Go rather to the Pismire, who though she have no guide, go-vernour, nor ruler, provideth in Summer her gratary for Winter. Neither is it sufficient to gather, but frugally to dispose of that which is gathered. This Providence admits of no *Vitellius* break-fasts, nor *Cleopatra's* banquets. The *Prodigall's* daintie tooth brought him to feed on husks. *Esaú's* to sell his birth-right for a messe of pottage. *Ionathans* for a honey-combe to endanger his life. The *Israelites* to murmur against *Moses*. *Babylons* golden cup, to fill her full of abominations. I have observed, and no lesse admired than observed, how some have consumed their estates in satisfying their appetites, and that only in the choice of meats and drinckes; and was not this a great vanitie? That those, whom meats, though lesse delightfull, yet more healthfull, might haue sustained, and fewer diseases occasioned, could not content themselves with that which might haue better satisfied nature, but to shew themselves *Epicures* rather than *Christians*, will bestow the revenues of a Manour upon the superfluous charge of a supper. For these are they, who like *Erythous* bowels, will disgorge as much upon the boundlesse expence of their owne Family, as might serve well for relieving a whole Countrey. These are they who like the *Endive* or *Misselto*, sucke up all the native verdure and vigour of such plants as they inwreath: for by their excesse, though their owne luscious palats taste no want, the commonaltie feesles it, when they goe to the Markets, and finde the rate of all provision inanced by such, whose *Prodigallitie* scarce extends a provident eye to themselves, much lesse to the behoofe of others. It is said of *Cambletes* the gluttonous King of *Lydia*, that he dreamed he devoured his wife, while they lay sleeping together.

together in the same bed; and finding her hand between his teeth when he awaked, hee slew himselfe fearing dishonour. Howsoever the History be authenticke; sure I am the Morall taxeth such, whose *Epick-reall* mindes are only set upon prodigall expence, without respect either of present fortunes, or care to posteritie, whose want is oft-times procured by their riot. To be short, as *Parcimonie* is too late when it comes to the bottome; so it may be with discretion used, when it is at the top: for I approve of his opinion, who would have a Gentleman neither to hoord up niggardly, nor lash out lavishly. For as the former argueth a miserable and ignoble minde, so the latter sheweth a minde improvident and indiscreet; both which are to be so avoided; that a meane betwixt both may be duely observed. For as I would have a Gentleman, even in arguments of outward bountie, shew whence he was descended; so would I have him keepe a Hawke, lest his too free disposition be through necessitie restrained. So as in matters of expence, I hold his resolve authenticke; who said; *I will never spare where reputation bids mee spend, nor spend where honest frugalitie bids me spare.* It is a good rule, and worthy oblation: for whosoever spares, when with credit and reputation hee should spend, is indiscreetly sparing: and whosoever spends, when with honest frugalitie hee may spare, is prodigally spending. Now in government of a Family, as I would not have you too remisse; so I would not have you too severe, towards your *Servants* (I meane) and those who have received their severall charge from you: this it was which moved the Apostle to exhort masters to put away threatening; adding this reason: *For know that even your Master also is in Heaven, neither is there respect of person with him.* Therefore it was Saint *Augustines* prayer unto God, that he would root out of him, all rashnesse, forwardnesse, roughnesse, unquietnesse, slownesse, slothfulnesse,

Nec sord. de en-
stod. at, nec pro-
dige spargat.
Salust.

Ephes 6. 9

Vocation.

* *Circa domesticos severitatem.*
Med. cap. 1.

Deut. 25. 4.
1 Cor. 9. 9.
1 Tim. 5. 18.

How highly to be condemned was that act of *Vedius Pollio*, who tyrannized so much over his Servants, that he caused one to be cast into a *Fish-pond* for breaking a glass.

Inveteres amant, senes odierunt.

fulness, sluggishness; dulness of minde, blindness of heart, obstinacie of sense, truculencie of manners, disobedience to goodness, repugnance of counsell, want of bridling the tongue, making a prey of the poore, shewing violence to the impotent, calumniating the innocent, negligence of subjects, * severitie towards servants, harshness towards familiars, hardness towards neighbours. Hence note, how in this holy Fathers repetition and enumeration of many grievous and odious sinnes, he toucheth *severitie* towards *servants*, as a heinous and egregious offence: and not without great cause; for if we be taught *not to muzzle the Oxe that treadeth out the corne*: and that, *we are to spare the life of our beast*: much more ought we to have mercie over such as partake with us in the same *Image*, which wee have equally from him received, *by whom we live, move, and have our being*. I approve therefore of them, who put on the spirit of mildness towards such as are deputed or substituted under them, bearing with one another's weakness, as those who have a compassionate feeling of humane infirmities, not laying such *heavie burdens* upon them, as they themselves will not touch with their finger, but will in some measure partake with them in all their labours. But of all other vices incident to *masters*, there is none more hatefull in the sight of God and man, than the unthankfulness or disrespect of *masters* towards their *servants*, when they have spent their strength, and wasted themselves in their service. These like the *Grey-hound* in the fable, may well say, that they see nothing can please, but that which doth profit: when they were young, able and fit to endure labour, they were respected; whereas now being old, infirme, and helpless, either to themselves or others, they are slightly regarded. Whereas, if they were thankfull *masters*, these whom they once loved for profit sake in youth, they would now love in age, in respect

Vocation.

speall of the profit they reaped by their youth. But, alas, doe we not see how nothing is more contemptible than an old Serving-man? He may say he was a man in his time, but that is all. There is no man that will know him, since his blew-coat knew no Cognizance; the losse of his Crest, makes him hang downe his crest, as one crest-fallen: so as the poore *Larke* may boast of more than he may: for *every Larke hath his crest*, saith *Simonides*, but he hath none. To redresse this, as in humanitie you ought, so I know such as are *Generously* disposed, will: that those who have deserved well under you, being now growne aged, yet unpreferred, may by your care be so maintained, that their service of Labour may be made a service of Prayer, offering their sacrifice of devotion unto God, that great Master of a Household, that he in his mercy would give a happie successe unto all your endeavours. Now as the *Labourer* is worthy of his wages; for, *cursed is he that defraunders the labourer of his hire*: so there is an especiall care required in every servant to looke unto that which is given him in charge. For the better discharge whereof, it is enjoyned you that be *Masters*, not to be too remisse in your care and overseeing thereof; for much oversight is usually committed for want of a good overseer. Admonish your servants that they intend their charge; suffer them not to idle, but in their peculiar places to doe that which they in dutie are to performe, and you in reason are to expect. Wherein, as they proceed in diligence, so are you to requite their care with a cheerefull thankfulness. If it be your lot to have such an one as *Isaiah* was, (as rare it is to finde such an one as he was) reward him not with a bleare-eyed *Leah*, for a beautifull and faire *Rachel*: I meane, abridge not, nor scant not their wages; for this is a discredit to your selfe, and a discouragement to your servant. If he say, *These twenty yeeres I have bene with thee: thine ewes* and

Aluda cristam
b. bet. Proverb

1 Tim. 5. 18.

Domini suam
coercent, perisqu
baud minus ar-
duum est, quam
provinciam re-
gere. Tacit.

Gen. 29. 23.

Gen. 31. 38.

Vocation.

Gen. 31. 39.

40.

41.

Luke 12. 45.

Prov. 27. 23.

27.

and thy goats have not cast their young, and the rams of thy flocke have I not eaten. Whatsoever was torne of beasts, I brought it not unto thee, but made it good my selfe: of mine hand diddest thou require it, were it stollen by day, or stollen by night. I was in the day consumed with heat, and with frost in the night, and my sleepe departed from mine eyes. Thus have I beene twenty yeeres in thine house, and served thee fourteene yeeres for thy two daughters, and six yeeres for thy sheepe, and thou hast changed my wages ten times. If (I say) hee hath thus served you, and shewne faithfulness in that charge over which hee was appointed, reward him with a bountifull hand, and encourage his care with your best countenance. Whereas, contrariwise, if you meet with such a *Servant*, that saith in his heart, *My master doth deferre his comming*; and shall begin to smite the *servants*, and *maidens*, and to eat, and drinke, and to be drunken; you are not to use remission to such a *Servant*, but to cut him off, lest you give example unto others, by your indulgence, to be of the like condition. In brieft, as a good *servant* is a precious jewell, tending the profit and credit of him he serveth; so an *evill servant*, whose service is only to the eye, and not for conscience sake, is a scatterer of his substance whom he serveth; aiming only at his owne private profit, without least respect had to his *Masters* benefit. Difference therefore you are to make of their care, in cherishing the one, and chastising the other; which can hardly be effected, unlesse you, who are to make this difference of your *servants*, have an eye to their employments. Neither would I have your care so extended, as to afflict and maccrate your selves by your excessive care: a meane is the best both in the preservation of health and wealth. Be diligent (saith *Salomon*) to know the state of thy flocke, and take heed to thy herds. Yet withall note his conclusion: Let the milke of thy goats be sufficient for thy

thy food, for the food of thy familie, and for the sustenance of thy maids. Whence you may observe, that to gather is admitted, so the use or end for which wee gather be not neglected. For such, whose Hydroptick minds are ever raking and reaping, yet know not how to inploy the blessings of God, by a communicative exhibition unto others, are become vassals unto their owne; making their gold-adoring affection an infection, their reason treason, and the wealth which they have got them, a witnesse to condemne them. But I have insited too long on this point, especially in framing my speech to you, whose more free-borne dispositions will ever scorne to be tainted with such unworthy aspersions: wherefore I will descend briefly to such instructions, as you are to use touching spirituall affaires, being Masters of Households in your private families.

WE reade that *Abraham* commanded his sons, and his household, *that they should keepe the way of the Lord, to doe righteousnessse and judgement: And wee are taught what wee must doe, returning from Gods house to our owne: and what wee are to doe sitting in our houses, even to lay up Gods word in our heart and in our soule, and binde it for a signe upon our hand, that it may be as a frontlet betweene our eyes. And not only to be thus instructed our selves, but to teach them our children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest up. And not so onely, but thou shalt write them upon the posts of thine house, and upon thy gates. Whence you see, how no place, time, or occasion is to be exempted from meditating of God: but especially in Households and Families ought this exercise of devotion to be frequently and fervently practised; for a Blessing is pronounced upon the performance*

Vocation.

Hydroptem habent conscientia.
Aug.

Quanto magis bibunt, tanto magis sitiunt.

Quanto magis capiunt, tanto magis cupiunt.

Quorum sitis neque copia, neque inopia minuitur.

Salust. Vera inopia cupiditatum copia.

How a Gentleman is to imploy himselfe in spirituall affaires within his familie.

Gen. 18. 19.

1 Chron. 17.

Deut. 10. 18.

19.

30.

Vocation.

Verse 21.
Consisting upon
a precept
and a promise.

*Offendit exemplo
quod promissit in
præmio. Aug.*

Ruth 4. 12, 13.

*Nimium est ve-
gotii continere
eos quibus præsit,
nisi se ipsi conti-
neant.*

*Anima mea quid
fecisti hodie? &c.
Quod malum be-
die sanxisti? Senec.
de ira, lib. 3.*

mance hereof, as appeareth in the foresaid place, and the next ensuing verse, where he saith, *You shall doe all that I have commanded you, that your dayes may be multiplied, and the dayes of your children, in the land which the Lord sware unto your fathers to give them, as long as the heavens are above the earth.* Marke the extent of this Blessing, for it promisseth not only length of dayes to them that performe it, but even to the children of them that performe it; and that in no unfruitfull or barren land, but in the land which the Lord sware unto your fathers to give them; and that for no short time, but so long as the heavens are above the earth. So as, this blessed promise, or promised blessing, is (as one well observeth) not restrained, but with an absolute grant extended: so that, even as the people that were in the gate, and the Elders wished in the solemnizing of that mariage betwixt Boaz and Ruth, that their house might be like the house of Pharez; so doubtlesse, whosoever meditates of the Law of the Lord, making it in his Familie, as a familiar friend to direct him, a faithfull counsellor to instruct him, a sweet companion to delight him, a precious treasure to enrich him, shall finde successe in his labours, and prosperitie in the worke of his hands. But amongst all, as it is the use for Masters of householdsto call their servants to account for the day past; so be sure, Gentlemen, and you who are Masters of houses, to enter into your owne hearts, by a serious examination had every night, what you have done, or how you have imployed your selves, and those Talents which God hath bestowed on you, the day past; in imitation of that blessed Father, who every night examined himselfe, calling his soule to a strict account, after this manner; *O my soule, what hast thou done this day? What good hast thou omitted? what evill hast thou committed? what good, which thou shouldst have done? what evill, which thou shouldst*

not

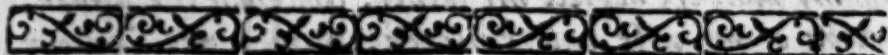
Vocation.

not have done ? Where are the poore thou hast releev-
 ed ? the sicke or captive thou hast visited ? the Orphan
 or widow thou hast comforted ? Where are the naked,
 whom thou hast cloathed ? the hungry, whom thou
 hast refreshed ? the afflicted and desolate, whom thou
 hast harboured ? O my soule, when it shall be deman-
 ded of thee, *Quid comedit pauper ?* how poorly wilt
 thou looke, when there is not one poore man that will
 witnesse thy almes ? Againe, when it shall be deman-
 ded of thee, *Vbi nudus quem amicivisti ?* how naked
 wilt thou appeare, when there is not one naked soule
 that will speake for thee ? Againe, when it shall be de-
 manded of thee, *Vbi sitiens quem potasti ? Vbi esuriens
 quem pavisti ? Vbi captivus quem visitasti ? Vbi mæstus
 quem relevasti ?* O my soule, how forlorne, wretched,
 and uncomfortable will thy condition be, when there
 shall not appeare so much as one witnesse for thee to
 expresse thy charitie ? not one poore soule whom thou
 hast releevd ! one naked whom thou hast cloathed !
 nor one thirstie whom thou hast refreshed ! nor one
 hungry whom thou hast harboured ! nor a captive
 whom thou hast visited ! nor one afflicted whom thou
 hast comforted ! Thus to call your selves to account,
 by meditating ever with *S. Hierome* of the judgement
 day, will be a meanes to rectifie your affections, mor-
 tifie all inordinate motions, purifie you throughout,
 that you may be examples of pietie unto others in your
 life, and heires of glory after death : concluding most
 comfortably with the foresaid Father ; *If my mother
 should hang about mee, my father lie in my way to stop me,
 my wife and children weepe about mee, I would throw
 off my mother, neglect my father, contemne the lamen-
 tation of my wife and children, to meet my Saviour
 Christ Iesus.* For the furtherance of which holy re-
 solution, let no day passe over your heads, wherein
 you addresse not your selves to some good action or
 Y 2 employment.

*Veni ad judi-
 cium. Hieron.**Paratum est cor
 meum. Ibid.*

*Vocation.**Nulla dies sine
linea.**Elay 28.10.
Chanees ne infi-
deas.**2 Theff. 3. 10.
Iohn 14. 3.**Luke 12. 19.**Vluuius.**Luke 14. 10.
Nunquam ei
praeſſe familie,
qua parum ſu-
diſa eſt divina
glorie.**Philip. 3. 14.*

impoyment. Wherefore *Apelles* poſie was this, *Let no day paſſe without a line.* Be ſure every day you doe ſome good, then draw one line at the leaſt: according to that, *Line upon line, line upon line.* And *Pythagoras* poſie was this, *Sit not ſtill upon the meaſure of corne.* Doe not looke to eat, except you ſweat for it: according to that, *He which will not worke, let him not eat.* In my *Fathers* houſe (ſaith Chriſt) are many *manſions*. So that no man may ſing his ſoule a ſweet *requiem*, ſaying with that *Cormorant* in the Goſpell, *Soule take thy reſt:* for in heaven onely, which is our *Fathers* houſe, there are many *manſions* to reſt in. In this world, which is not of our *Fathers* houſe,, there are not many *manſions* to reſt in, but onely *Vine-yards* to worke in. Wherein, becauſe not to goe forward, is to goe backward, we are to labour even to the day of our change. Hereupon *Charles* the fifth gave this Embleme, *Stand not ſtill, but goe on farther; Ulterius:* as God ſaith to his gueſt, *Superius:* Sit not ſtill, but ſit up higher. Doing thus, and reſolving to be no *maſters* over that *Fa-*
mily, whoſe chiefeſt care is not the advancement of Gods glory, you ſhall demeane your ſelves, being here worthy that *Vocation* or calling, over which you are placed, and afterwards, by following hard to-
ward the marke, obtaine the
prize of the high calling
of God in Chriſt
Ieſus.





THE ENGLISH GENTLEMAN.

Argument.

Of the difference of Recreations; Of the moderate and immoderate use of Recreation; Of the Benefits resulting from the One, and inconveniences arising from the Other; Of Recreations best sorting with the quality of a Gentleman; And how he is to bestow himselfe in them.

RECREATION.



RECREATION, being a refresher of the minde, and an enabler of the bodie to any office wherein it shall be employed; brancheth it selfe into many kinds; as *Hawking*, which pleasure, one termed the object of a great minde, whose aymes were so farre above earth, as he resolves to retire a while from earth, and make an Eve-

Y 3

ning

Observat. 5.

The difference of Recreations.

Recreation.

Vid. Strab.

Vid. Plut.

Ant. Gill. in
not. Att.

Laert. in vit.

Chyl.

L. Flor. lib. 3. c. 8.

Balearis narrat,

à qua gente Ba-

listas nomen

auxisse, verifi-

mile est, jaculan-

di arte omnium

facile principes

esse.

Luculliani Hor-

ti. vid. Plut. in

vit.

^a Cynosargus, lo-

cus in quo pale-

stris exerceban-

tur; Cerostratum,

in quo eorum

corpora ungeban-

tur.

^b Circus, quia

aculeatis spiculis

circumclusus.

vid. Varro de

antiq. Rom.

ning flight in the aire. *Hunting*, where the *Hounds* at a losse shew themselves subtile *Sophisters*, arguing by their Silence, the game came not here; againe, by being mute, it came not there; *Ergo*, by spending their mouthes it came here. *Fishing*, which may be well called the *Embleme* of this world, where miserable man, like the deluded fish, is ever nibbling at the bait of vanitie. *Swimming*, an exercise more usuall than naturall, and may have resemblance to these diving heads, who are ever sounding the depths of others secrets; or swimming against the streame, may glance at such whose only delight is opposition. *Running*, a *Recreation* famously ancient, solemnized by the continued succession or revolution of many ages, upon the *Olympiads* in *Greece*, so as the account or yearly computation came from Races and other solemn games used on *Olympus*. *Wrestling*, *Leaping*, *Dancing*, and many other *Recreations* of like sort, as they were by the continuance of many yeeres upon *Olympus* kept, and with publike feasts duly celebrated: so in many places of this Kingdome, both Southward in their *Wakes*, and Northward in their *Summerings*, the very same *Recreations* are to this day continued. *Shooting* amongst the *Scythians* and *Parthians*, was an exercise of especial request, as afterward amongst the *Amazonites*, being women expert above all people of the world in *Shooting* and practising the Dart. *Bowling* amongst the *Romans* was much used, especially in *Lucullus* time, whose Garden-alleyes were ever stored with young *Gentlemen*, who resorted thither to *Recreate* themselves with this exercise. The *Greekes* had a ^a *Cynosargus*, to traine and exercise their *Youth* in *Wrestling*; and a *Cerostratum* to annoint their bodies in before they wrestled. The ancient *Romans* had a ^b *Circus*, to inure and practise their *Youth* against military service, wherein they wrestled and contended. They used likewise, as the *French* doe to this day, the exercise

exercise of the *Ball*, which play is never sufficiently praised by *Galen*: being an exercise wherein all the organs or faculties of mans bodie are to be employed; as the eye to be quicke and sharpe in seeing, the hand ready in receiving, the body nimble in moving, the legges speedie in recovering. That *Fencing* also was of much use and practice among the *Romans*, even in their height of glory, and during the flourishing time of their Empire, may appeare by that high commendation which *Cicero* giveth it, terming it, *The strongest and severaignt exercise against death and grief*. That *Jufts*, *Turnaments* and *Barriers* (likewise) were amongst our ancient Knights usually practised and observed, both for gaining the favour of such Ladies as they loved, as also for the honour of their Country, vanquishing such strangers with whom they contended; may appeare in Histories of all ages. Or to descend to more soft and effeminate *Recreations*: we shall finde, of what great esteeme *Musicke* was, even with some, who were in yeeres as ripe, as they were for wisdom rare. *Socrates*, when he was well stricke in yeeres, learned to play upon the Harpe. *Minerva* and *Alcibiades* disliked the lowd *Musicke* of Dulcimers and Shalmes, but admired the warbling straines of the Harpe. *Plato* and *Aristotle* would have a man well brought up in *Musicke*. *Lycurgus* in his sharpe lawes allowes of *Musicke*. *Chyron* taught *Achilles* in his tender yeeres, *Musicke*. *Archasia*, with *Diotima* and *Hermione*, taught *Pericles* Prince of *Troy* (or rather Duke of *Athens*) *Musicke*. *Epaminondas* of *Leuctra*, was experienced in *Musicke*. *Themistocles* was lesse esteemed, because not scene in *Musicke*. *Alexander* was so ravished with *Musicke*, that when he heard a Trumpet, he used to cry *ad arma, ad arma*; not able to containe himselfe: so highly were his spirits erected by the force of *Musicke*. *Painting* likewise among the ancient *Pagans*, was for a *Recreation*

Recreation.

Hæc quæ difficilis target Paganica pluma, Folle minno luxa est, & nimis ardua pila. Martial lib. 14. 45.

Fortissima adversus mortem & dolorem disciplina.

Vid. Plat. in Apotheg. & in vit. Socr.

Plat. in Repub. Vid. Plat. in vit. Lycorg.

Recreation.


tion used, though at this day, through the dishonour our painted Sepulchers doe to their maker, much abused. *Fabius* surnamed *Pictor*, from whence the *Fabii* tooke their names, was a painter, for he painted the walls of the Temple of Peace. *Metrodorus* a Philosopher and painter of *Athens*, sent to by *L. Paulus* to bring up his children, and to decke the *Romane* triumphs. *Protozenes* his table wherein *Bacchus* was painted, moved King *Demetrius* lying at the City *Rhodes*, so much to admire his rare Art and Workmanship, that whereas he might have consumed the City with fire, he would not for the preciousnesse of that table: and therefore staying to bid them battell, wonne not the City at all. So *Campaspe* pictured out in her colours by *Apelles*; and *Cræton's* five daughters, lively pourtrayed by *Zeuxes*, gained those famous Artists no lesse honour. Howsoever his art was in painting, I cannot chuse but commend his quicke wit in answering, being by them reprov'd whom he most distasted; and thus it was. Two Cardinalls reprov'ing one *Raphael* a painter, in that he had made the pictures of *Peter* and *Paul* too red, answered, That *Saint Peter* and *Saint Paul* were even as red in heaven, as they saw them there, to see the church governed by such as they were. This device or invention of painting, was by the Pagans generally, but especially those of the better sort, taken onely for a recreation, and no trade or profession; labouring to shew their cunning in beautifying, garnishing and adorning the triumphs of their Conquerours, or in decorating their Temples dedicated to the Gods. As the *Scythes* used to erect Obeliskes or square stones upon the hearse of the deceased, in number so many as he had slaine of his enemies: where he that had not slaine an enemy could not drinke of the Goblet, spiced with the ashes of some memorable Ancestor, at solemne feasts and banquets. For other painting (too much affected

at this day) it was not so much as used by any Matron, Wife, or Virgin, whose best *red* was *shamefastnesse*, and choicest *beauty* maiden *bashfulnesse*: onely, as *Festus Pompeius* saith, common and base whores, called *Schanicola*, used daubing of themselves, though with the vilest stuffe. But this may seeme an *art* rather than a *recreation*; wee will therefore descend to some others, whose use refresheth and recreateth the minde, if imployed as they were first intended, being rather to beguile time, than to reape gaine. And first for the Antiquity of *Dice-play*, we have plenty of authorities every where occurring: being much used by all the Roman Emperours at banquets and solemne meetings, where they bestowed themselves and the time, at no game so much as dice. So as, *Augustus* was said to be a serious gamester at dice: affecting them much, when at any time hee retired from Court or Campe. Whence it is, that *Suetonius* bringeth in *Augustus Caesar* speaking thus; *Si quas manus remisui cuique exegissem: aut retinuissem quod cuique donavi, vicissem, &c.* If I had exacted those chances which I remitted every one, and kept that which I bestowed, I had gotten by play; whereas now I am a loser by my bounty. Though no game more ancient, or which indeed requireth a conceit more pregnant than the *Chesse*; which we read to have beene in great request amongst the ancient Romans, whereof we have a History in the time of *Caius Caligula*, tending to this purpose. This Emperour being naturally addicted to all cruelty, chanced one day amongst others to send for one *Caninus Iulius* a Philosopher of eminent esteeme at that time: with whom, after some conference, the Emperour fell into such a rage, as he bade him depart thence, but expect within short time to receive due censure for his boldnesse: For (quoth he) flatter not thy selfe with a foolish hope of longer life, for I have doomed thee to bee

Z

drawne

Recreation.


Nazian. contra
n. uulceres immo-
dice comptas.
Nescit equo ru-
di Herere inge-
nitus puer, vena-
rique imet lu-
dere do. Tior, seu
Graco iubeas
trocho, seu malis
et ita legibus
alea. Hor. Od. 4. 8.
Consule Victori
in vit. Imperator.
Studiosus alea
lusor. ibid.
Suet. in Aug.

Recreation.

*Vocatus nume-
ravil calculus,
& Sodali suo;
Vide (inquit) ne
post mortem
meam mentiaris
te vicisse. Tum
annuens Cen-
turiō: Te tu (in-
quit) eris, uno
me antecedere.
Sen. de tranq.
anim.

drawne by the officer unto death: But see with what re-
solution this noble *Canius* bore himselfe! *I thanke you*
(quoth he) *most gracious Emperour*, and so departed.
Within some few dayes after, the Officer (according
to the Emperours comandement) repaired to the
houses of such as were adjudged, not by any legall
processe, but onely by the Emperours pleasure, to suf-
fer death; amongst which, he made repaire to *Canius*
house, whom hee found playing at *Chesse* with one of
his companions. The Officer without delay gave him
summons to prepare himselfe, for it was the Empe-
rours pleasure he should die: whereat, as one nothing
amated or discouraged, he called the Officer unto him,
and * numbring the *Chesse-men* before him and his
companion with whom hee played: *See* (quoth hee)
that after my death thou report not that thou hadst the
better of the game: then calling upon the Centurion or
Officer: *Be you witnesse* (quoth he) *that I was before*
him one. Thus laughed this noble Philosopher at
death, insulting as much over death, as hee insulted
over him, who adjudged him to death. This kinde of
game, now flater yeares is growne so familiar with
most of our neighbouring Countries, as no one play
more affected or more generally used. So as wee have
heard of an *Ape* who plaid at *Chesse* in *Portugall*:
which implied, the daily use and practice of that
game, brought the *Ape* to that imitation. And cer-
tainly, there is no one game which may seeme to repre-
sent the state of mans life to the full, so well as the
Chesse. For there you shall find Princes and Beggars,
and persons of all conditions ranked in their proper and
peculiar places; yet when the game is done, they are
all thrust up in a bagge together: and where then ap-
peares any difference betwixt the poorest Begger, and
the potentest Peere? The like may be observed in this
stage of humane frailty: while we are here set to shew
during

during the *Chesse-game* of this life, we are according to our severall ranks esteemed; and fit it should be so, for else should all degrees be promiscuously confounded: but no sooner is the game done, the thred of our short life spunne, than wee are throwne into a bagge, a poore shrouding sheet, for that is all that wee must carrie with us: where there shall bee no difference betwixt the greatest and least, highest and lowest: for then it shall not bee asked us how much wee had, but how we disposed of that we had. Thus farre have we discoursed of the first part, to wit, of the *difference of recreations*: thinking it sufficient to have touched on-ly such as are most usuall and knowne unto us. For some others, which wee have purposely omitted, lest our *Mindian* gate should grow greater than our City, we shall have occasion to speake of some of them, when we are to discourse of such *Recreations*, as are to be made choice of by *Gentlemen* of best ranke and quality. In the meane time we will descend to the second part, to wit, the moderate and immoderate use of *Recreation*.

IF wee eat too much honey, it will grow distastfull; so in *Recreations*, if we exceed, they must needs grow hurtfull. I approve therefore of his opinion, who adviseth us to doe with *Recreations*, and such pleasures wherein wee take delight, as Nurses doe with their breasts to weane young children from them: annoint them a little with Allôes; sprinkling our sweetest delights with some bitterness, to weane us from them with more easinesse. Neither is it my meaning that *Gentlemen* should be so from the pleasure of *Recreation* weaned, as if from society wholly estranged: for this were like him, who became *Hermit* because he might not have her he loved. But rather so to attemper or allay the sweetnesse of such pleasures or delights

Of the moderate and immoderate use of Recreation.

Pio. Mirand. in Epist. ad Hermol.

Recreation.

as they betake themselves to, that they bee never too much besotted with them. This course that *Gentleman* tooke, who perceiving himselfe too much affected on *Hawking*, resolved one day to weane his minde a little from it, by trying his patience with some inconveniences incident to it. Wherefore he set a lazie *Haggard* on his fist, and goes to his sport : where he finds store of game but few flights ; for wheresoever the *Partridge* flew, his *Hawke* never made farther flight than from tree to tree, which drove the *Gentleman* faulconer to such impatience, as he lesse affected the pleasure for long time after. The like I have heard of a *Gentleman* who used much *bowling* : which *Recreation* he so continually practised, for the love he bore it, as his occasions were much neglected by it, which to prevent, as he rode farre for his pleasure, so he stayed late ere hee returned home, of purpose, so to become wearied, that his minde by that meanes might from his pleasure be the sooner weaned. But these experiments as they are oft failing, where the minde is not come to setting : so in my opinion there is no meanes better or surer to weane man, endued with reason, from being too much captived or enchained with these pleasures, than to consider what benefits redound from *moderate Recreation*, and againe what inconveniences arise from *immoderate* delight therein. First then, let us consider the end for which *Recreations* were ordained, and wee shall finde that they were rather intended to beguile time, than to bestow our selves on them all our time. Though many, too many there be, who will not sticke to say with him who sported himselfe in the warme Sunne, *Utinam hac esset vivere*, would to God this were to live ; would to God this *Recreation* were a *Vocation*, this pleasure my trade for ever. No, as *Recreation* was at first intended for refreshing the minde, and enabling the body to performe such offices as are requisite

requisite to bee performed: so is it not to bee made a Trade or profession, as if we should there set up our rest, and intend nothing else. Consider therefore the *Benefits* which redound by a *moderate* or temperate use of *Recreation*.

Recreation.

First it refresheth or cherisheth the minde, accommodating it to all studies: clearing the understanding which would be easily depressed, if either with worldly cares, or more noble and generous studies wholly restrained. It is said of *Asinius Pollio*, that after the tenth houre he would be retained in no businesse, neither after that houre would he reade so much as any Letter. Of *Cato* likewise, that he used to refresh his minde with wine; the like of *Solon* and *Archefilaus*, that they would usually cheere their spirits with wine: yet whosoever should object drunkennesse to *Cato*, might sooner prove that crime honest, than *Cato* dishonest. So as, whether we beleewe the Greeke Poet, *It is sometimes pleasing to be a little madding*; or *Plato*, who in vaine expelled Poets the bounds of his Common-weale; or *Aristotle*, *That there can never be any great wit without some mixture of folly*: we shall finde, that even the gravest and most experienced *Statists* have sometimes retired themselves from more serious affaires, to refresh and solace their tired spirits with *moderate recreations*. The Poet excellently describes a man buried in the deepe slumber of contemplation, after this manner;

He dies, pent up with studie and with care.

So were the *Anchorites* and *Hermits* in former time, being wholly divided from societie: yea so immured, as they seemed to be buried living. Whose conversation, as (questionlesse) it argued a great mortification of all mundane desires; so it ministred matter of admiration to such, who given to carnall libertie, wondred how

The Benefits redounding from moderate Recreation.

Sen de Tranq. anim.

Nullum magnum ingenium sine mixtura demenciae fuit. ibid.

Horat. l. 1. ep. 7.

Recreation.

*Celle & calis ha-
bitatio cognate
sunt. Ber. de vit.
solitar.*

*Non calathum
Iuno, non arcum
semper Apollo
Tendit, amant
requiem corpora
fessa suam.*

men made of earth, could be so estranged from conver-
sing with inhabitants of earth. But to leave these, and
imagine their conversation to be in heaven, though
their habitation was on earth: we perceive hence, how
beneficiall *Recreation* is to the minde, in cheering, so-
lacing, and refreshing her, if used with *moderation*.
How it lessens those burdens of cares, wherewith shee
is oppressed, revives the spirits, as if from death resto-
red, cleares the understanding, as if her eyes long time
shut, were now unsealed, and quickens the invention,
by this sweet respiration, as if newly moulded. Nei-
ther is this *Benefit* so restrained, as if it extended onely
to the minde; for it conferres a *Benefit* likewise to the
bodie, by enabling it to performe such labours, Taskes
or Offices, as it is to be imployed or exercised withall.

There are two proverbs which may be properly ap-
plied to this purpose: *Once in the yeare Apollo laughs*;
this approves the use of *moderate Recreation*. *Apol-
lo's Bow's not alwayes bent*; this shewes, that humane
employments are to be seasoned by *Recreation*: wee
are sometimes to unbend the bow, or it will lose his
strength. Continuall or incessant imployment cannot
be endured: there must be some intermission, or the
bodie becomes enfeebled. As for example; observe
these men who either encombred with worldly affairs,
so tye and tether themselves to their businesse, as they
intermit no time for effecting that which they goe a-
bout: or such as wholly nayled to their Deske, ad-
mit no time for *Recreation*, lest they should thereby
hinder the progresse of their studies. See how pale
and meager they looke, how sickly and infirme in
the state of their bodies, how weake and defective
in their constitution? So as to compare one of these
weaklings with such an one as intermits occasions of
businesse, rather than he will prejudice his health: *ser-
ving times as well for recreation and pleasure, as for
impleyment*

employment and labour, were to present a spectacle of *Iuiv* Dwarfes, not two foot high, and weighing but seventene pound, with a *Rhinoceros*, Tiger or Serpent of fiftie cubits long: such difference in proportion, such odds in strength of constitution. For observe one of these starved worldlings, whose aimes are onely to gather and number, without doing either themselves or others good with that they gather; with what a fallow and earthy complexion they looke, being turned all earth before they returne to earth. And what may be the cause hereof, but their incessant care of getting, their continuall desire of gaining, being ever gaping till their *mouthes be filled with gravell*. So these, who are wholly given and solely devoted to a private or retired life, how unlike are they to such as use and frequent societie? For their bodies, as they are much weakned and enfeebled, so is the heat and vigour of their spirits lessened and resolved, yea their dayes for most part shortned and abridged: the cause of all which proceedeth from a continuall secludging and dividing themselves from company, and use of such *Recreations*, as all creatures in their kinde require and observe. For if we should have recourse to creatures of all sorts, wee shall finde every one in his kinde observe a *recreation* or refreshment in their nature. As the *Beast* in his chace, the *Bird* in her choice, the *Snail* in her speckled case, the *Polypus* in her change, yea the *Dolphin* is said to sport and play in the water. For as * *all things were created for Gods pleasure*, so hath he created all things to *recreate* and refresh themselves in their owne nature. Thus farre have wee discoursed of *moderate recreation*, and of the *benefits* which redound from it; being equally commodious to the minde as well as the body, the body as well as the minde: to the minde, in refreshing, cherishing and accommodating it to all studies; to the understanding, in clearing it from the mists of sadness:

so

Recreation.

Sueton. Tr. m. q.
κῶος οὐδὲς ἄνθρωπος

*Avaritia bellua
 fera, immanis,
 inolevanda est.
 salut.*

*Domi-porta, Li-
 max; qua
 - limum serpen-
 do relinquit.
 Vid. Alciat. in
 Emblem. Alian
 in nat. hist.
 * Rev. 4. 31.*

Recreation.

The inconveniences arising from immoderate Recreation.

Immoderatione relaxantur artus, imminuuntur vires: Moderatione religantur artus, repa- rantur vires.

Laert. in vit.

Chyl.

Num. 11. 33.

Eccles. 7. 4.

so the body, in enabling it for the performance of such labours, tasks, or offices, as it is to be employed or interested in. It now rests that wee speake something of her opposite, to wit, of *immoderate recreation*, and the *inconveniences* which arise from thence; whereof wee shall but need to speake a word or two, and so descend to more usefull points touching this Observation.

AS the wind *Cacias* drawes unto it clouds, so doth *immoderate recreation* draw unto it divers and sundry maine *inconveniences*: for this *immoderation* is a loosener of the sinewes, and a lessener of the strength, as *moderation* is a combiner of the sinewes, and a refiner of the strength. So dangerous is the surfet which wee take of pleasure or *recreation*, as in this wee resemble *Chylo*, who being taken with the apprehension of too much joy, instantly died. Now who seeth not how the sweetest pleasures doe the soonest procure a surfet? being such as most delight, and therefore aptest to cloy. How soone were the *Israelites* cloyed with quailles, even while the flesh was yet betweene their teeth, and before it was chewed? So apt are wee rather to dive than dip our hand in honey. Most true shall every one by his owne experience finde that saying of *Salomon* to be; *It is better to goe to the house of mourning, than to goe to the house of feasting*: for there may wee see the hand of God, and learne to examine our lives, making use of their mortalitie, by taking consideration of our owne frailtie. Whereas in the house of feasting, wee are apt to forget the day of our changing, saying with the Epicure, *Eat, drinke, and play*; but never concluding with him, *To morrow wee shall die*. So apt are wee with *Messala Corvinus* to forget our owne name, *Man*, who is said to be corruption; and the sonne of man, wormes meat. For in this Summer Parlour or
flourie

flourie Arbour of our prosperitie, wee can finde time to solace and recreate our selves; lie upon beds of ivorie, and stretch our selves upon our beds, and eat of the lambs of the flocke, and the calves out of the stall. Singing to the sound of the viole, and inventing to our selves instruments of musicke like David. Drinking wine in bowles, and anointing our selves with the chiefe ointments, but no man is sorry for the affliction of Ioseph. So universall are wee in our Iubile, having once shaken off our former captivitie. To prevent which forgetfulnesse, it were not amisse to imitate the Roman Princes, who (as I have elsewhere noted) when they were at any time in their conquests or victorious triumphs with acclamations received, and by the generall applause of the people extolled, there stood one alwayes behind them in their Throne, to pull them by the sleeve, with *Memento te esse hominem*: for the consideration of humane frailtie is the soveraignest meanes to weane man from vaine-glory. Whence it was that *Themistocles*, when *Symmachus* told him, that he would teach him the art of memory, answered, he had rather learne the art of forgetfulnesse; saying, he could remember enough; but many things he could not forget, which were necessary to be forgotten; as the over-weening conceit of himselfe, the glory of his exploits, and merit of his actions, the memory whereof tended more to his prejudice than profit. But to descend to the particular inconveniences occasioned by immoderate Recreation; we shall find both the Minde and Body, as by Moderation cheered and refreshed, so by Immoderation annoyed and distempered. It was a good rule which those great men of Rome observed in their Feastings and Cup-meetings; *Wee will drinke not to drowne us, but to drowne care in us*. Not to reave sense, but revive sense. Not as those who are ever carousing in the cup of *Nepenthe*, steeping their senses in the *Lethe* of forgetfulnesse. For these, like those base

Recreation.

Amos 6. 4.

3.

6.

In the yeere of Iubile all captives were delivered, all slaves enfranchised, all debts discharged.

Sen. de tranq.
anim.

Recreation.

Plut. Anapobez.

Elian. in varia
Hist. 13 ca. 14.

Dies festos nolite
inhonorare (in-
quit Ignatius)
quid tamen agi-
sti, qui licentius
epulando crapule
indulgeti, aut ca-
lices hauriendo
ebrietatem so-
vent?

Melius est quod
omni de fide-
rent, quam omni
de saltarent.
Aug. sup. Ps. 32.
Mark. 11. 17.

Elyots flayed to ebriety, have buried that glory of man, the reasonable part, in the lees of sensuality. These are so farre from standing upon their guard, as the Devill may safely enter either upon the Fore-ward or Rere-ward without resistance: for mans securitie is the Devils opportunitie, which he will not slip though man sleepe. I read of one *Leonides* a Captaine, who perceiving his souldiers left their watch, upon the City walls, and did nothing all the day long but quaffe and tipple in Ale-houses neere adjoyning, commanded that the *Ale-houses* should be removed, being the *Cittadels* wherein they resided, from that place where they stood, and set up close by the walls; that seeing the souldiers would never keepe out of them, at the leastwise that they might watch as well as drinke in them. These were souldiers fit for such a Captaine, and a Captaine worthy the training of such souldiers; being one who could fort himselfe to the necessitie of the time, and frame himselfe to their humour; when hee could not bring them off with more honour, yet he brought them to stand upon their guard, though they could hardly stand to their tackling: so as I conclude, their March could not chuse but be lazie, when their heads were so heavy. Generally, but irregularly, is this broad-sprea-
ding vice of *Drunkennesse* holden now adayes for a *Recreation*; so deeply rooted is the custome of impiety, being once strengthened by impunity. For what is our Sabbath *Recreation* in City and Country, but drinking and carousing, imagining (belike) that the Sabbath cannot be prophaned, if wee use not such works or labours wherein our *Vocation* is usually imploied? If the *Jewes* made the Temple of God a *Den of thieves*; wee come neere them in making that our Temple, which gives harbour unto thieves. For what are our City or Country Ale-houses, for most part, but the *Devils Boathes*, where all enormities are acted, all impieties hatched,

Recreation.

hatched, all mischievous practices plotted and contrived? These are those sinkes of sinne, where all pollution and uncleannesse reigneth, where fearfull oathes and prophanation rageth, whence all sensuall libertie ariseth. O Gentlemen, let not this professed friend to securitie attend you! It will make you unlike yourselves, transforming that glorious image which you have received, like *Cyrus* guests, who became *Swine*, by being too sensually affected. It was sage *Cleobulus* saying, *That ones servant made merry with wine, was not to be punished; for (saith he) in seeing him, thou shalt see thy folly of drunkennesse all the better.* Whence it was that some Countries have formerly used (though the custome seeme scarcely approved) to make their slaves or vassals drunke, to shew unto their children the brutish condition of that vice; whereby they might be the better weaned and deterred from that, which through the libertie of *Youth* is usually affected. For if we should but observe the braine-sicke humours of these professed drunkards, we would rather admire how reason should be so strangely drenched and drowned in the lees of senselesse stupiditie, than ever be drawne to become affecteders of so loathsome a vice. Yet see the miserie of deluded man; how many, and those of excellentest parts, have beene and are besotted with this sinne? for who ever lived, and shewed more absolute perfection in action and person, than that great Conquerour and Commander of the whole world, *Alexander the great*? Yet what uncomely parts plaid he in his drunkennesse? How full of noble affabilitie and princely courtesie being sober? how passionately violent, once fallen to diltemper? Witness the burning of *Persopolis*, to which cruell attempt hee was perswaded by a common and profest Strumpet, even *Thais*, whom all *Greece* had noted for a publike prostitute. Likewise his killing of *Callisthenes*, being one whom he so dearly affected, as

Homer. in Odysf.
Horat in Epist.
Laert. in vit.
Cleob.

Vid. Quint Curt.
lib. 5.

Recreation.

*Armatus, divum
nullus pudor.
Sil. Ital.*

Plato.

Plutarch.

Macrobi.

hee was never well, but when hee enjoyed his company. Of both which facts hee so repented, as it was long ere hee would bee comforted. Neither onely such as hee, who was a Souldier, and therefore might seeme rather to claime in some sort a liberty in this kinde: (for of all others, wee observe such as these to bee more addicted to these distempers, than others whose more civill and peaceable conversation have injured them to a better temper:) but even those (I say) whose sincerity of life, and severity of discipline had gained them all esteeme in their Countrey, have beene likewise branded with this aspersion. As *Censorius Cato*, than whom none more strict or regular; *Asinius Pollio*, than whom none more gracious or popular; *Solon*, than whom none more legall; *Archefilaus*, than whom none more forinall. Yet if wee did but note how much this vice was by the *Pagans* themselves abhorred, and how they laboured to prevent the very meanes whereby this vice might be either cherished or introduced, wee would wonder that *moderation* in a *Heathen*, should be so weakly seconded by a *Christian*. Amongst them, kinsmen kissed their kinswomen, to know whether they drunke wine or no; and if they had, to be punished by death, or banished into some lland. *Plutarch* saith, *That if the Matrons had any necessity to drinke wine, either because they were sicke or weake, the Senate was to give them licence, and not then in Rome neither, but out of the City.* And how much it was hated, may appeare by the testimonie of *Macrobius*, who saith, *That there were two Senators in Rome chiding; and the one called the others wife an Adulteresse, and the other his wife a Drunkard, and it was judged that to bee a Drunkard was more infamy.* Thus you see even in *Pagans*, who had but onely the light of Nature to direct them, how loth they were to drowne the light of reason

reason through drunkenness, being indeed (as a good Father well observeth) *An enemy to the knowledge of God.* To conclude then this first point; may it bee farre from you *Gentlemen*, to deprive your selves of that which distinguisheth you from beasts: make not that an exercise or *Recreation*, which refresheth not, but darkeneth the understanding. Drinke you may, and drinke wine you may, for wee cannot allow the device of *Thracius*, but we must disallow Saint *Pauls* advice to *Timothy*, *Use a little wine for thy stomacks sake, and thine often infirmities.* So as you are not injoynd such a strict or *Lacanian* abstinence, as if you were not to drinke wine at all: for being commanded not to drinke, it is to be implied, not to use drunkenness, wherein is *excesse*; for in many places are wee allegorically and not literally to cleave to the Text. As for *Origen*, strange it is, that perverting so many other places by *Allegories*, onely he should pervert one place, by not admitting an *Allegory*. For our Lord commanding to cut off the foot, or any part of the body which offendeth us, doth not meane we should cut off our members with a knife, but our carnall affections with a holy and mortified life: whence it is, that ^a *Origen* was iustly punished by using too little diligence, where there was great need, because he used too great diligence where there was little need. No lesse worthy was ^b *Democritus* error of reproving, who was blinded before hee was blinde: for a Christian need not put out his eyes, for feare of seeing a woman, since howsoever his bodily eye see, yet still his heart is blinde against all unlawfull desires. Neither was *Crates Thebanus* well advised, who did cast his money into the Sea, saying, *Nay sure I will drowne you first in the Sea, rather than you should drowne me in covetousnesse and care.* Lastly, ^d *Thracius*, of whom *Aulus Gellius* writeth, was for any thing that I can

Recreation.



1 Tim. 6. 13.

*Modico vino utere.**Ecclesia mater est, non verca non est; libertas datur ad necessitatem, modo ubi beatur ad vanitatem.*^a *Ita evenit, ut cum aliqui d nobi non oportet adhiberi, illis ubi oportet negligatur.**Tertul. l. b. de peniten. in titio.*^b *In Apolog. c. 45. Democritus ex-cacando seipsum incontinentiam emendatione profitetur.**At Christianus salus oc. l. is feminam videt, animo aduersus libidines cecus est.*^c *Ego mergam eos, ne ipse mergar a vobis.*^d *Noctium Attic. l. 19. c. 13.**Homo miser vites suas sibi minus deiruncat.*

Recreation.

see, even at that time most of all drunken, when hee cut downe all his vines, lest hee should bee drunken. No, I admit of no such strict Stoicisme; but rather (as I formerly noted) to use wine or any such strong drinke to strengthen and comfort Nature, but not to impair her strength or enfeeble her. For as by a little we are usually refreshed, so by too much are wee dulled and oppressed. There are some likewise, and these for most part of the higher sort (I could wish they were likewise of the better sort) who repaire to the *House* of the *strange woman*, sleeping in the bed of sinne, thinking so to put from them the *evill day*: And these are such as make *whoredome* a *Recreation*, sticking not to commit sinne even with *greedinesse*, so they may cover their shame with the curtaine of darknesse. But that is a wofull *Recreation*, which brings both soule and body to confusion, singing *Lysimachus* song, *Short is the pleasure of Fornication, but eternall is the punishment due to the Fornicator*: so as, though hee enjoy pleasure for a time, hee shall bee tormented for ever. But consider this, *Gentlemen*; you (I say) whose better breeding hath instructed you in the knowledge of better things; that if no future respect might move you (as God forbid it should not move and remove you from these licentious delights) yet respect to the place whence you descended, the tender of your credit which should be principally valued, the example which you give, and by which inferiours are directed, should bee of force to weane you from all inordinate affections, the end whereof is bitterness, though the beginning promise sweetnesse. It was *Demosthenes* answer unto *Lais*, upon setting a price of her body, *Non emam tantipenitere*: sure I am, howsoever this Heathen Orator prized his money above the pleasure of her body, and that it was too deare to buy repentance at so high a rate; that it is an ill bargain for a
moments

*Quo major, eo
melior; idque
exemplo perfice,
ut alius etiam be-
nevivendi ex-
empla tribuas.*

Recreation.

moments pleasure, to make shipwracke of the soules treasure; exposing reputation and all (being indeed the preciousst of all) to the Object of lightnesse, and Subject of basenesse, paying the fraught of so short a daliance with a long repentance. Wherefore my advice is unto such as have resorted to the *House* of the *strange woman*, esteeming it only a trick of youth, to keepe their feet more warily from her wayes: *For her house draweth neere unto death, and her paths unto Hell. So as none that goe in unto her, shall returne, neither shall they understand the wayes of life.* Let such as have herein sinned, repent; and such as have not herein sinned, rejoyce, giving thanks to God, who hath not given them up for a prey to the lusts of the flesh; craving his assistance to prevent them hereafter, that the flesh might be ever brought in subjection to the spirit. For as the *Lionesse* having beene false to the *Lion*, by going to a *Libard*; and the *Storke* consorting with any other besides her owne mate, wash themselves before they dare returne home; and the *Hart*, after he hath satisfied his desire, retires to some private or desolate Lawne hanging downe his head, as one discontent, till he hath washed and rinsed himselfe, and then he returnes cheerfully to his herd againe: so we cannot be unto God truly reconciled, till we be in the flood of repentance thoroughly washed. Thus shall you from the wayes of the *strange woman* be delivered; thus shall your good name, which is aptly compared to a *precious ointment*, remaine unstained; and a good report shall follow you, when you are hence departed. There is another *Recreation* used by *Gentlemen*, but especially in this Citie; which used with *Moderation*, is not altogether to be disallowed: and it is repairing to *Stage-plays*, where, as they shal see much Lightnesse, so they may heare something worthy more serious attention. Whence it is, that *Thomas Aquinas* giveth instance in *Stage-plays*, as fit-

test

Prov. 2. 16, 17.

Observations
of admirable
continencie,
instanced in
beasts and
birds.

*Ut eruantur a
muliere aliena,
&c. ibid. v. s. 12.*

The publicati-
on of Secular
Plives used by
the Heathen,
was cried in
these words:

*Convenite ad lu-
dos spectandos,
quos neq. specta-
vit quisquam,
nec spectaturus
est. Suet. in Clau-
dio, cap. 21. Pol.
Virg. de invent.
lib. 2. cap. 1.*

Ovid Trist. l. b. 2.

Recreation.

Object. 1.

Primum quod
urgens illi Histri-
omast: desump-
tum est e Deut.
22. de cultu mu-
licubi, an pueris
licuit eum assu-
mere; earumque
mores assimila-
re?
Vni Beza omnes
acquiescunt Thi-
o. b. l.

Object. 2.

test for refreshing and *recreating* the minde, which like-
wise *Philo Indeus* approveth. But for as much as di-
vers objections have beene, and worthily may be made
against them, we will here lay them downe, being such
as are grounded on the Sacred Word of God; and with
as much perspicuitie and brevitie as we may, cleare and
resolve them.

Playes were set out on a time by the Citizens for the
more solemnity of a league concluded betwixt the *Can-
tons* of *Berna* and *Tiguris*; touching which Playes, sun-
drie differences arose amongst the Ministers of *Geneva*,
which could not easily be determined, about a young
Boy, who represented a woman in apparell, habit and
person: in the end it was agreed of all parts, that they
should submit the determination of this difference, with
generall suffrage and consent, to the authenticke and
approved judgement of their *Beza*, holden for the very
Oracle both of *Vniversitie* and *Citie*. This controver-
sie being unto him referred, he constantly affirmed, that
it, was not onely lawfull for them to set forth and act
those *Playes*, but for Boyes to put on womens apparell
for the time. Neither did he onely affirme this, but
brought such *Divines* as opposed themselves against it,
to be of his opinion, with the whole assent and consent
of all the Ecclesiasticall Synod of *Geneva*. Now in
this first objection, we may observe the occasion, which
moved these zealous and learned *Divines* to make a
doubt of the lawfulnessse of *Stage-playes*, because (said
they) it is not lawfull for men to put on womens appa-
rell, or women to put on mens. As we readde how *Ste-
phanio*, an Actor of *Roman* Playes, was whipped, for
having a mans wife waiting on him, shorne in manner
of a boy. Which doubt being so soundly and sincerely
cleared by so glorious a light of the Church, we will no
longer insill upon it, but descend to the next Objection.

We are therefore to come to another place of *Scripture*,

ture, pressed likewise by such as oppose themselves to the lawfulness of *Stage-players*, as we finde it written in the 118. Psalm, *Turne away my eyes that I see no vanitie*. Which requireth of us a two-fold consideration; Generally, for the whole nature of things, as in that place of *Salomon, Vanitie of vanities, &c.* in which sense I freely confesse that *Stage-players* may passe under the name of Vanitie. Specially, for subjects vaine, light, foolish, frivolous, fruitlesse, being such as are to be applied or accommodated to no good use or profitable end; in which sense or signification our *Stage-players* may in no sort bee termed vanitie. For wee shall gather, by a right use and application of such things as we shall heare and see, many excellent precepts for instruction, sundrie fearefull examples for caution, divers notable occurrents or passages, which well applied (as what may not be perverted) may confer no small profit to the judicious hearer.

The third Objection may probably ground it selfe upon the testimony of Saint Luke 6. 24. *Woe unto those that laugh now, &c.* Whence it may be gathered, that if the Scripture condemne *Laughter*, then consequently *Stage-players* also, whose speciall ayme and intendment is to make men laugh. But it is to be understood, that Christ directeth his speech to those perverse and malicious men, whose mourning is but a dissembled sorrowing, outwardly grieving, and inwardly laughing; who speake one thing with their mouth, but professe another thing in their life: for this is not to be understood of the common societie or conversation of men, as if Christ should forbid any one to laugh at all; but rather of immoderate laughter, whence is that of the Poet;

Woe unto thee whose Spleene affecteth laughter,

For thy short joy shall turne to sorrow after.

For as feare begetteth Humility, so too much mirth procureth levitie. *Much laughter corrupteth manners,*

B b

and

Recreation.

*Obiectio de sacra
Scriptura sumpta
& petita.*

*Quam-plurima
in publicis Thea-
tris sunt sp. Stan-
da, ad regendos
mores, dirigen-
dos motus, corri-
gendos animi me-
tus, admodum
utilia.*

Object. 3.

*Ut metus humi-
litate, sic ni-
mia leticia gessit
levitate. Cic.*

Recreation.

Eccles. 3. 22.

and looseth the sinews of their former strength, but a grave countenance is the preserver of knowledge; yet addeth Ecclesiastes unto this: *There is nothing better than for man to rejoyce in his workes*; which David confirmeth Psalme penult. So as, there is nothing by this Objection proved, but what with all reason may be approved: for immoderate mirth is that which is here condemned, being that which we have in this observation especially touched and taxed: whence we may inferre, that moderate delight tasting more of sobrietie than levitie, is not only allowed, but commended.

Object. 4.

Tertul. lib. de Patient.

Theophylact.

Chrysostom.

Gregorie.

The fourth Objection is taken from Saint *Matthew*, Chap. 12. 36. *But I say unto you, that for every idle word, &c.* of which word, that wee may use no other exposition, than what the ancient Fathers themselves have used; we will shew in this place their severall expositions upon this parcell of holy Scripture. *Tertullian* in his booke of *Patience*, understandeth by every idle word, whatsoever is vaine and superfluous. But *Theophylact* by idle words understandeth lyes, calumnies, all inordinate and ridiculous speeches. *Chrysostome*, almost after the same manner interpreteth it, saying, that by idle words are understood such as move uncomely and inmodest laughter. *Gregorie* understandeth by these which want the profit ever redounding from modestie, and are seldome uttered upon any precedent necessitie, things frivolous, fables, old-wives tales. All which severall expositions, as they agree in substance, so doe we cloze with them in every circumstance. For such as these which corrupt Youth by light and scurrilous jests, so little are they to be affected, as the very Stages where these are used, are to be hated.

Object. 5.

For the fifth, it is written to the *Corinth.* 10. 7. and *Exod.* 32. 6. *The people sat downe to eat and drinke, and rose up to play*: which argument is drawne from *Chrysostome*, where he sheweth that by these words the apostle

Recreation.

posse meant two maine inconveniences, being the effects of false worship, and endangering the soules shipwracke, to wit, the Idolatry, or Idolomany of the *Israelites* done to the *Golden Calfe* in *Dan* and *Bethel*. But farre be this from the conceit of any to imagine, that *Stage-plays* intended for modest delight and *Recreation*, should ever move the Spectatour to such abomination. For so much ought *Stage-plays* to be from introducing any such impietie, as they should not so much as once present in their shewes or Pagents, ought that might tend to the depraving of the Hearer in matters of conversation, much lesse in drawing their minds to any prophane or Pagan opinion: which should not be so much as once named, much lesse entertained amongst Christians.

For the sixth, it is grounded on the foundation of the same Apostle, where in divers places he writeth expressly against fables; as *1 Tim. 1. 4. Give no heed to fables*, &c. Again, the *1 Tim. 4. 7. But cast away prophane, and old-wives fables*, &c. Again, the *2 Timoth. 4. 4. Taxing such as shall turne their eares from the truth, and shall be given unto fables*. Again, *2 Pet. 1. 16. The Apostles in their doctrine were not directed by deceivable fables*. But for these *Comedians*, let them speake for themselves, being such as follow the steps of *Terence*, *Menander*, &c. Or may be properly referred to the *Lesbian* rule of *Menander*, and the *Lydian* stone of *Paul*. For such as breed corruption in our manners (that I may jumpe in opinion with *Plato*) let them faile to * *Anticyra*, and undergoe due censure for their error. But how worthy the workes of some of the *Ancient Comedians* have beene, may appeare by the Apostles alleaging divers of their sentences in his Epistles, and vouchsafing to use the name of their *Poets*, by a general title, to approve some things in them worthy reading. As that of *Luke 9. 5. a proverbe used by Enripid.*

De Deo loqui etiam vera periculosissimum est.
Arnob.

Object. 6.

In Comed. de Thaide.

* *Anticyra insula est Oetæ montis Thessalio opposita, ubi Helloborus crevisse dicitur.*
1 Cor. 15. 33.

Recreation.

Object. 7.

in his *Tragedies*; that also of *Menander*, made sacred by the mouth of the Apostle *Paul*, 1 *Cor.* 15.33. As it is likewise manifest, that the same Apostle *Paul* used the authoritie of *Aratus* and *Epimenides*, *Act.* 17.28. All which adde a reverend approbation to the authoritie of Poets.

The seventh Objection which these Stage-Antagonists frame, is taken from *Ephes.* 5.4. where the Apostle willerh and warneth that these *αισχροι* &c. that is, *such things as become no man*, and which our very eares should abhorre to heare, ought not to be so much as once named amongst Christians. Whereto I answer, that as these things tending to lightnesse were inveighed against by the Apostle, that hee might leave unto us a more excellent patterne or example of modestie, which is an ornament that suiteth best with the children of God: So there is none, having the light of grace in him, or fearing the judgement that is to come, who will applaud these scurrilous jests, which are wont to deprave, but seldome to edifie the understanding: whereof the Poet speaketh;

Iest that unseason'd are, I cannot beare,

For they distaste a modest bashfull eare.

*Aut vinculum
aut vehiculum.
De civit. Dei.
l. 9. c. 5.*

But it may be here againe objected, that every thing, being (as *Augustine* testifieth,) either a *hinderance* or a *furtherance*; these *Stage-plays*, which are properly called the *Bell-oves of vice*, may rather seeme a hinderance in the course and progresse of vertue, than any furtherance to him in his practice therein. Besides, *Plays* (saith *Ambrose*) *ought not to be knowne of Christians*, because there is no mention at all made of them in holy Scripture. Whereto wee briefly answer thus with *Peter Martyr* that sound and profound Divine, that in holy Scripture we have (as it were) a general rule set downe unto us, touching all things *mediate* or *indifferent*, in the number whereof are *Plays* necessarily included.

cluded. Yea, but *Augustine* the Prince of the *Latine* Fathers, seemes to affirme, that even those *Stages* or *Theaters* where their interludes were acted, were more abominable than those idolatrous sacrifices, which in honour of the Pagan gods were offered. But hence is to bee understood, that this holy Father meant of such solemne *Playes* or *Enterludes* as were acted and usually celebrated by the Heathen in the honour of their Father * *Liber*, and other *Ethnicke* gods, for the yearely increase of their fruits: wherein many uncomely and immodest parts were played. Yea, but where shall we finde these *Stage-actors* in former times so much as countenanced, being such as *Quintilian* termeth expressly, *Hypocrites*; from countesseiting the manner, measure, motion, gesture, gait, grace, and feature of such persons as they represent; whose fashion they often retaine when they have resumed their owne Habit? yes, and by the eminent it and noblest personages. *Edward* the sixth so much approved them, as he appointed one who was a witty Courtier to bee (as it were) the chiefe master or disposer of the *Playes*, who by his office should take care to have them set forth in a princely and sumptuous sort; which Office to this day retaines the name of the *Master of the Revels*. Likewise our late Queene *Elizabeth* of blessed memory, rightly stiled the worlds *Phæbe*, among women a *Sybilla*, among Queenes a *Saba*: how well she approved of these *Recreations*, being (as shee termed them,) *harmlesse spenders of time*; the large exhibitions which shee conferred on such as were esteemed notable in that kinde, may sufficiently witnesse. Neither did shee hold it any derogation to that royall and princely Majestie, which shee then in her regall person presented, to give some countenance to their endeavours, whereby they might be the better encouraged in their action. Yea, if wee would but peruse some

Recreation.

Theatra Idolatricis Deorum sacrificia esse turpiora, &c.

Augustinus Latinorum patr. in Augustinus. de civit. Dei. l. 2. c. 7.

* *Nam sum designatus Aedilis, habeo rationem quod a populo accepimus, mihi ludos sanctissimos maxima cum ceremonia Cerebri Liberoque sacrificios Cic. in Ver.*

Quintilianus huiusmodi actionem appellat. Qui mores, motus, gestus, incessus, voces, vultus, deponere & dediscere (quorum personarum agunt) nullam modum possunt. Elizabetha orbis Phæbe, inter mulieres Sybilla, inter reginas Saba.

Recreation.

Homerus Sophocles heroicus, Sophocles Homerus tragicus.

Had Ovid supplied *Cerberus* place, he might by this meanes have enriched his fortunes above the condition of a Poet.

Sed eo inter suspitionem & lacrymas.

bookes treating of this subject, we should finde *Poets* in generall to have received such countenance and approbation from the most eminent'st Princes, as their Poems never wanted Patrons, nor the Authors themselves Benefactors: which by instances I intend here to confirme, though the prosecution hereof may seeme digressive to our present discourse. Wee read how much *Amyntas* King of *Macedonia*, made of the tragicall Poet *Euripides*, the Athenians of *Sophocles*; in what price the noble and Heroicke poems of *Homer* were holden by *Alexander*, placing them in that curious Cabinet which hee got in the spoile of *Darius*; and not onely *Homer* the Father of the Poets, was so honoured by him, but for his sake all other meaner Poets: in so much as *Cerberus* no very good Poet, had for every verse well made, a *Philips* Noble of gold, amounting in value to an Angell English, and so for every hundred verses (which a cleanly hand could presently dispatch) hee had an hundred Angels. And since *Alexander* the great, how *Theocritus* the Greeke Poet was favoured by *Ptolomie* King of *Egypt*, and *Berenice* his wife. *Ennius* likewise by *Scipio*, *Virgil* and *Horace* by *Augustus*; betwixt which two Poets the Emperour sitting one day, and one that might bee bold asking what hee did; *Marrie* (said hee) *I sit here betweene groanings and teares*; for the one was ever sighing, and the other seemed as if he were ever weeping. But to descend to our later times; how much were *Iehan de Mevne*, and *Guillanne de Loria* made of by the French Kings? and *Ieffery Chaucer*, Father of our English Poets, by *Richard* the second; who, as it was supposed, gave him the Mannor of *Newholme* in *Oxfordshire*? and *Gower* by *Henry* the fourth? *Harding* by *Edward* the fourth? Also how *Francis* the French King made *Sangelais*, *Salmonius*, *Macrinus*, and *Clemens* Maror of

of his Privie Chamber, for their excellent skill in Latine and vulgar Poetrie. And *Henry* the eighth, for a few Psalmes of *David* translated and turned into English Meetre by *Sternhold*, made him groome of his Privie Chamber. Also one *Gray*, in what favour grew he with *Henry* the eighth, and after with the Duke of *Somerset*, Protector, for his *Hunt is up, Hunt is up?* And *Queene Marie*, for one *Epithalamie* made by *Vargus* a Spanish Poet, at her marriage with King *Philip*, solemnized in *Winchester*, gave him during his life two hundred Crownes pension. Nor were Poets only eminent in this kinde, but esteemed for their universallitie of knowledge, apt for any office publike; as in the administration of Common-weales affaires, conduct of Armies, &c. for wee finde that *Iulius Caesar* was not only the most eloquent Orator of his time, but also a very good Poet, though none of his doings therein be now extant. *Quintus Catulus* a good Poet, and *Cornel. Gallus* Treasurer of *Egypt*; and *Horace* the most delicate of all the *Roman Lyrics*, was importuned by many Letters of great instance, to be Secretary of State to *Augustus* the Emperour; which hee nevertheless refused for his unhealthfulnesse sake; and being a quiet man, and nothing ambitious of glory, retired himselfe from publike deportments. And *Ennius* the Latine Poet, was with all respect entertained as a fellow and Counsellor by *African*, for his amiable conversation. So *Antimenides*, of whom *Aristotle* reports in his *Politicks*; and *Tyrtæus* the Poet, though a lame man, was chosen by the Oracle of the gods from the *Athenians*, to be Generall of the *Lacedemonians* Army. Nor may that noble and honourable memoriall of that worthy woman twice French Queene, Lady *Anne* of *Britaine*, wife first to *Charles* the eighth, and after to *Lewis* the twelfth, adde lesse glory to this exquisite Art; who passing one day from

. ego laudo raris
amantibus,
musco circumlita
saxa, nemusque.
Hor. 1. epist. 10.
Carmina seculi
sum scribens
& otia querenti.

Recreation.

*Fruſtra portas
foras campos ſui
populit. Sen. de
Tranq. anim.*

*Macrobius ſon. n.
Scipionis.*

*Ad reprehenden-
da aliena ſalta
atque diſſa ardet
omnia animus.
Saluſt.*

from her lodging toward the Kings ſide, ſaw in a Gal-
lerie *M. Allane Chartier* the Kings Secretary, an excel-
lent Poet, leaning on a Tables end aſleepe, and ſtooped
downe to kiſſe him, ſaying thus in all their hearings:
*Wee may not of princely courteſie paſſe by and not honour
with our kiſſe, the mouth from whence ſo many ſweet dit-
ties and golden poems have iſſued.* Yea *Plato* himſelfe,
howſoever he may be ſaid to exclude divers Poets the
bounds of his Common-weale, for their obſcene and
immodeſt labours, which effeminated youth, training
them rather to the Carpet than the Campe; yet wrote
he many *Epigrams* and excellent Poems in his younger
yeeres, before he intended himſelfe to Philoſophy. For
even in *Fables* appeare *Seeds of Vertues*, as *Macrobius*
teſtifieth. Yea but our *Stage-ſtingers*, or *Poet-scourgers*,
will againe object, that theſe *Theaters*, which were at
firſt erected for honeſt delight and harmleſſe merri-
ment, grow many times buſie with *States*, laying aſper-
ſions on men of eminent ranke and qualitic; and in
brieſe, will ſpare none, ſo they may gaine themſelves
by diſparaging others. But I muſt answer thus much
for them, albeit, - *Non me tenet aura Theatri*; that
ſuch as imploy their pens in taxing or tainting any no-
ble or meriting perſon in this kinde, deſerve no better
censure, than as they whipt, ſo to be whipt themſelves
for their labour: for they muſt know (to uſe the words
of one who was once an eminent *Statist*) that ſome
things are privileged from jeſt, namely, *Religion*, *mat-
ters of State*, *great perſons*, *any mans preſent buſineſſe of
importance*, and *any caſe that deſerveth pittie*; and ge-
nerally, men ought to finde the difference betweene
ſaltneſſe and bitterneſſe. Certainly, he that hath a Sa-
tyricall veine, as he maketh others afraid of his wit, ſo
he had need be afraid of others memory. This was very
ſtraitly looked into by the ancient *Heathens*, who or-
dained many ſtrict Lawes to puniſh ſuch bitter Saty-
riſts

Recreation.

rists as touched the good name of any Citizen, either in publike Stage or any private worke. The ancient Romans had a Law enacted in their twelve Tables, that whosoever should impeach any ones good name, or detract from the credit of his person either in verse or action, should suffer death. So as Tiberius slew Scaurus, and not altogether undeservedly, for writing a spightfull Tragedie against him. In like manner did Augustus banish Ovid, for writing too wantonly towards some that were neere him. So Nero injoynd Lucan silence, for his * smooth invectiō framed against him. So as, Stesichorus writing bitterly against Helen, Aristophanes against Cleon, Eupolis against Alcibiades, Callisthenes against Alexander, suffered equall punishments according to their demerits. This Eupolis is said to be one of the first Comedians, and was drowned in Hellespont, about the time of that famous Sea-fight betweene the Lacedemonians and Athenians: but I can scarcely assent to his opinion; for wee finde it recorded, that hee was throwne into the Sea by Alcibiades, for presenting him on the publike Stage, embracing Timandra in a lascivious sort; and that he used these words: *Oft times, Eupolis, hast thou drowned mee upon the Stage, I will once drowne thee in the Sea.* Thespis likewise is said to be the first inventer of a Tragicke Scene, as * Horace witnesseth:

Thespis some say inventing first the straine
Of tragicke Scenes, grew famous in his vaine;
Whose Actors, that yee might the better note,
With painted faces sung the lines he wrote,
Mounted in Chariots; which with greedie eares
The people heard, and hearing sent forth teares.

And in these did Satyrus (no doubt) among the Greekes shew an admirable Art, being so highly extolled by Demosthenes, (for unto him did this Satyrus propole the first forme of speaking plainly and articulately) as

C c

he

* μῦθοις.

Eupolis atque
Cratinus, Aristophanesque poeta.
Horat. Serm.
li. 1. Sat. 4.

Sepius me Eupolis in Theatro demersisti, senel te in mari demergam.

* Ignotum Tragicæ genus invenisse Caræna dicitur, et plausus vexisse poemata Thespis, Quæ canerent agerentque peruncti sacibus ora. Horat. in art. poet.

Recreation.

he was no lesse praised by him, than the *Roman Roscius* was by *Cicero*, or *Aesopus* to whom *Cicero* useth many titles of love and familiaritie in his Epistles. For *Roscius* and *Aesopus* were held the choicest and chiefeſt Orators, even at that time when the Common-weale excelled not onely in Eloquence, but also in Wiſdome. The like of *Pilades* and *Hyla*, Maſter and Scholer, who were ſuch paſſionate Actors, as they enforced admiration in the hearer. But to what end ſhould I proſecute either *Comick* or *Tragick* ſubjects any further? My opinion briefly is this; As *Comedies* ſhould breath nothing but *Terences* att, *Cecilius* gravitie, *Menanders* ſweetneſſe, *Ariſtophanes* conceit, and *Plautus* wit: ſo *Tragedies* ſhould reliſh of nothing but of the royall and majeſtick meaſures of *Sophocles*, the ſententious fulneſſe of *Euripides*, and the ſincere integritie of *Seneca*. For theſe which tend to corrupt youth, making their *Stages Stewes*, or their *Scenes* meeſe *Satyres*, to detract from the credit or eſtimation of any perſon either publike or private; as their Authors deſerve due puniſhment, ſo ſhould they be avoided: the former ſort, becauſe they are in danger to deprave us; the latter, becauſe perhaps wee ſhall heare them touch the credit of ſuch as are neere us. For ſuch Enterludes (*Gentlemen*) as participate with neither of theſe, but in a temperate and equall courſe mix profit with honeſt delight; you ſhall account the time you beſtow in hearing them, not altogether fruitleſſy ſpent. For albeit the *Italians* are held worthy before all others to carry away the Garland for Poetrie, being for number and meaſure fuller, and for weight and merit better, as may appeare in the happy labours of *Petrarch* and *Boccace*; yet if wee looke homeward, and obſerve the grace of our preſentments, the curioſitie of our properties, and proprietic of our action, wee may juſtly conclude, that no Nation is or hath beene ſo exquisite in that kinde.

But

Recreation.

But to draw in our sailes touching this *Recreation* ; as I approve of the *moderate* use and recourse which our *Gentlemen* make to *Playes* ; so I wholly condemne the daily frequenting of them : as some there be (especially in this Citie) who, for want of better imployment, make it their Vocation. And these I now speake of, be our *Ordinary Gentlemen*, whose day-taske is this in a word : They leave their beds, to put on their cloathes formally, repaire to an *Ordinary*, and see a *Play* daily. These can finde time enough for *Recreation*, but not a minutes space for *Devotion*. So as I much feare mee, when they shall be struck with sicknesse, and lie on their death-bed, it will fare with them as it fared with a young *Gentlewoman* within these few yeeres ; who being accustomed in her health every day to see one *Play* or other, was at last stricke with a grievous sicknesse even unto death : during which time of her sicknesse, being exhorted by such *Divines* as were there present, to call upon God, that hee would in mercy looke upon her, as one deafe to their exhortation, continued ever crying, *Oh Hieronimo, Hieronimo, me thinks I see thee brave Hieronimo !* Neither could shee be drawne from this with all their perswasions ; but fixing her eyes intentively, as if shee had seene *Hieronimo* acted, sending out a deepe sigh, shee suddenly died. And let this suffice to have beene spoken of the *moderate* use of this *Recreation* : upon which I have the longer insisted, because I am not ignorant how divers and different opinions have beene holden touching the lawfulnessse of *Stage-playes*, which I resolved to reconcile in as brieft and plaine a manner as I could, before I descended to the rest.

For as much as wee have begunne to treat of such *Recreations* as require small use or exercise of the Body, we will first proceed with such as follow, being ranked in the same Siedge, because *Recreations* of the

*Cum fame cruci-
antur Christi
pauperes, effusis
largitatibus mu-
trunt histriones.
Greg.*

Recreation.

Barthol. Merula.
in Ovid. de art.
amand. l. 2.

* Canis, canaliculus seu cb. us,
apud Romanos
jactatus erat omni-
um maxime in-
auspicatus, Her-
cules, Venus
seu Basilicus,
omnium benignis-
simus. Vid.
Lips. antiq. lect.
lib. 3. c. 1.

Turn. adu. lib. 5.
cap. 6.

In Tesserario lu-
do, Mydas ja-
ctatus erat fortis a-
tissimus. Dempst.
antiq. Rom. lib. 5.
cap. 1.

same nature : descending from them to exercises re-
quiring more alacrity of spirit, and more ability of
bodie. Of these, which may bee rather termed ex-
ercises of the minde, than exercisers of the faculties
of the body, are Cards and Dice, a speciall *Recre-
ation* : meerely invented and intended to passe te-
dious winter nights away, and not to hazard ones
fortunes at them, as many inconsiderate gamesters now
adayes will not sticke to doe : which done, what en-
sueth hence, but entertaining of some desperate course,
which bringeth the undertaker many times to an end
as unfortunate, as his life was dissolute ? which makes
me thinke I never see one of these *Gamesters*, who in a
bravado will set their patrimonies at a throw, but I
remember the answer of one *Minacius*, who having
on a time lost at Dice not only his money, but his ap-
parell too (for hee was very poore) late weeping at
the portall doore of a Taverne. It chanced that a friend
of his seeing him thus to weepe and lament, demanded
of him, *How it was with him ? Nothing*, (quoth *Min-
acius*;) *why weepest thou then*, (said his friend,) *if there be
Nothing ? for this cause doe I weep* (replied *Min-
acius*) *because there is Nothing*. His friend still won-
dring ; *Why then* (quoth hee) *dost thou weep thus*,
when there is nothing ? *for the very same cause* (quoth
hee) because I have nothing. The one understood,
that there was no cause why hee should weepe ; the
other wept because he had *nothing* left to play. How
many be there who may sing *Lachryme* with *Min-
acius*, going by weeping-crosse : being either by crosse
fortune, as they ascribe it, or rather by flat cheating,
as they may more properly terme it, stript of their sub-
stance ? Amongst the Romans, * *Venus* or *Cous* was
the best chance at Dice : but indeed the best chance
that any one can have, *is not to throw at all*. Howso-
ever, I could wish young *Gentlemen* to beware of fre-
quenting

quenting these common gaming houses, where they must either have fortune with advantage, or else be sure to play like young *Gamesters* to their owne disadvantage. Truth is, I would have none to play much, but those which have little to play. For these, as they have little to lose, so they cannot be much poorer, if they lose all. Whereas such, whose Ancestors have left them faire revenues, by investing them as Heires to their providence; need little to raise or advance their fortunes by these indirect meanes. For tell mee, *Gentlemen*, doe yee game for gaine, or passing time? if for gaine, it is needlesse, yee have sufficient. If for passing time, your stake should be lesse, and your care for winning, more indifferent. Besides, doe yee not observe what *foists* yee have daily resorting and frequenting these Houses; whose purses are lined with cheats, and whose profession is only to sharke? Shun their companies then, lest they prey upon you: whereby you shall make your selves subjects both of want and weaknesse. Of *want*, by filling their purses with your coine; of *weaknesse*, by suffering your selves to be made a prey of by their cheats. If you will game, make choice of such as you know to be *square gamesters*, scorning to bring their names in question with the least report of advantage. As for tricks frequently used in these dayes, learne rather to prevent them, than professe them: For I never knew *Gamester* play upon advantage, but bring him to the square, and his fortune was ever seconded with disadvantage. But above all, use *moderation* in *Play*, make not your *Recreation* a distemper: and set up this as your rest, never to mount your stake so high, as the losse of it may move you to choler. And so I descend to *Recreations* more virile, wherein I will be brieve, because I would hasten to the next branch.

In this ranke may be numbred *Hunting* and *Haw-*

Recreation.

* In a Treatise
entituled;
The Huntsmans
Raunge.

*Velletque vide-
re, non etiam sen-
tire. Acteon apud
Ovid.*

*Quos montes
ascendent, quas
paludes transi-
bunt, quas vepres
sintetque sine
sensu percurrant,
modo unum Le-
pusculum tanto
sudore capiant?*

Horat.

king; pleasures very free and *generous*, and such as the noblest dispositions have naturally affected. For what more admirable than the pleasure of the *Hare*, if wee observe the uses which may bee made of it, as I have * elsewhere more amplie discoursed; purposing here rather to touch them, than treat of them? in her *doubles*, note her cunning; in the *dogges*, eagernesse of pursuing. Where all the *senses* remaine for the time pleased, but when at default, how much are they grieved? What an excellent Melody, or naturall Consort to delight the *ear*? What choice Objects to content the *eye*? what odoriferous smells in the flourie Meads, to refresh the *nose*? onely the *Touch* and *Taste* must have their pleasures suspended, till the sport be ended. *Non sine lepore, tanto labore, pro uno Lepore homines torqueri video*; saith one very wittily and elegantly. *I can never chuse but laugh, to see what labour men will take for a poore Hare*. What Mountaines they will climbe, what Marishes they will passe, what brakes and bryers they will runne through, and all for a Hare? which may be an *Embleme* of humane vanity; where men (miserable deluded men) will refuse no toyle or labour to gaine a trifling pleasure. What indirect courses they will take for a moments delight, which is no sooner showne them, than vanished from them? These pleasures are most commonly affected by *Youth*, because they have agility and ability of body to maintaine the pursuit of them: whence the Poet;

*The bearded Youth, when's guardians raines do yeeld,
Sports him in Horse and Dogges, and open field,*

The reason may be this; he cannot endure restraint: for the heat of *youth* must needs take aire, or it choaks it selfe with too much holding. It must be carried aloft on the wings of the wind, taking an *Icarian* flight, but never fearing his fall. Such *dogges* as were pre-
sented

sented by the King of *Albanie* unto *Alexander* the Great, who would not stirre at *small beasts*, but at *Lions* and *Elephants*, are the fittest for his kennell; for *Youth* is no sooner moving than mounting. Whence *Ascanius* in a youthfull bravery;

Wisheth some Boare or savage Lion should

Descend the Mount, and cope with him he would.

So subject is *Youth* to expose it selfe to all dangers, swimming ever with bladders of vain-glory, till they receive water, and it sinke. There are some also of these youthfull *Huntsmen*, who when they cannot speed in their sport, will rather buy it, than want it; that having their game on their backe, they may proclaime to the world, how they are masters of their profession. And these are excellently displaid by the Poet, in the person of *Gargilius*;

As once Gargilius, who one Morne betime

Sent out his Servants forward to the chace,

With Hunting poles, and twisted nets of line,

To buy a Boare, which through the Market place

Laid on a Mule, as if his men had slaine him,

Would, as he thought, eternall glory gaine him.

So apt are many in inventing, and eager in pursuing ought which may raise them a name, though in things meerely indifferent. For as reputation is a common conceit of extraordinary vertue, so every one laboureth to acquire the end, albeit they misse the meanes of acquiring it. For how should any one imagine (unlesse his conceit were wholly darkned) that these things could be any meanes to perpetuate his name? But so soone transported is *Youth* with any phantasie suggested, (albeit upon no sufficient ground builded) as whatsoever his conceit whispers to him, that may tend to his praise, he entertaines it with a greedy and eager desire, labouring to effect what may gaine him popular esteeme. So as the *Lover* is never more blinded with affection towards

Recreation.

*Optat aprum, aut
futurum descen-
de monte Leo-
nem. Virg.*

—ut o'm
Gargilius, qui
mane plagas, ve-
nabula, servos
Differunt transi-
e forum, popu-
lumq; jubebat:
Unus ut e multis
(Populo spectan-
te) reseret
Emptum malus
aprum. Horat. E-
pist. lib. 1. 6.

Plato.

Recreation.

wards his *beloved*, than *Youth* is in affecting *that* which may cause him to be praised. To speake much touching this *Recreation* I will not addresse my discourse: only this is my opinion, that as it is *generous*, so generally is it most *harmelesse*, so it be *moderately* used; for otherwise it may weaken or enfeeble the body, impaire the health, and be occasion of many inconveniences: for in my discourse upon the particular branch of this *Observation*, I am onely to approve of such *Recreations* as are used with *Moderation*. As *Hawking*, which (as I before observed) is a pleasure for high and mounting spirits: such as will not stoope to inferiour Lures, having their mindes so far above, as they scorne to partake with them. It is rare to consider, how a wild *Bird* should be so brought to hand, and so well managed as to make us such pleasure in the aire: but most of all to forgoe her native liberty and feeding, and returne to her former servitude and diet. But in this, as in the rest, wee are taught to admire the great goodnesse and bountie of God, who hath not only given us the Birds of the aire, with their flesh to feed us, with their voice to cheere us, but with their flight to delight us. The *Eagle*, which is indeed the Prince of Birds, and the *prime Hawke*, was observed much among the ancient *Romans* in all their Auguries: so as an *Eagle* hovering in the aire, in the reigne of *Augustus*, and at last settling upon the name of *Agrippa*, and just upon the first letter of that name, *A*. a lightning descending downe from heaven, stricke the first letter of his owne name out, *C*. whence *South-sayers*, by conjecturall arguments gathered, that he should but live an *hundred dayes* after, and be afterwards canonized for a god: because, *Æsar*, the residue of that name, in the *Tuscan* language signified god. For the *Romans*, of all Nations under the Cope of heaven, relyed most upon the prophesying of Birds: so as we reade, that they ever kept their *Oscines*
or

Vid. Sueton.
Tranquill.

or Birds of Augury, by which they collected what their successe should be, both in peace and war. Albeit, some there were among the *Heathen*, who made small account of them: so as *Claudius Pulcher*, when in taking his *Auspicia*, or the predictions of his successe before *Sicily*, the *Pullets* would not feed, He commanded they should be plunged in the Sea, that they might drinke, seeing they would not eat. It is the saying of an ancient Father, That the piercing eye of the Eagle exceeds the sight of all other Birds: being of such sharpe sight, as reflecting the beames of the Sunne fixed upon her, she can looke upon the Sunne without shutting her eyes, which are not to be dazled, shine the Sunne never so brightly. So as it is said, shee makes a triall of her brood when they are but young, by mounting up, and fixing their eyes against the Sunne: of which, if any be so tender-eyed, as they cannot looke upon it, she disclaimes them; but such whose sharpe sight can looke stedfastly upon it, shee tenders them as her selfe. Whence many secret and sacred uses might be gathered, (for this is but the type of a divine Morall) if I should insist upon the exposition of that blessed Father; but I must briefly descend, to speake of the *Moderate* use of this *Recreation*. This pleasure, as it is a princely delight, so it moveth many to be so dearely enamoured of it, as they will undergoc any charge, rather than forgoe it: which makes me recall to minde a merry tale which I have read, to this effect. Divers men having entred into discourse, touching the superfluous care (I will not say folly) of such as kept *Dogs* and *Hawkes* for *Hawking*; one *Pantius* a *Florentine* stood up and spake. Not without cause (quoth he) did that foole of *Millan* laugh at these? and being entreated to tell the tale, he thus proceeded. Vpon a time (quoth he) there was a citizen of *Millan*, a Physitian for such as were distracted or Lunaticke; who tooke upon him within a cer-

Greg. in Moral.
exposit. in Iob.

Recreation.

"taine time to cure such as were brought unto him.
 "And he cured them after this sort; Hee had a plat of
 "ground neere his house, and in it a pit of corrupt and
 "stinking water, wherein he bound naked such as were
 "mad to a stake, some of them knee-deepe, others to
 "the groine, and some others deeper, according to the
 "degree of their madnesse, where hee so long pined
 "them with water and hunger, till they seemed sound.
 "Now amongst others, there was one brought, whom
 "he had put thigh-deepe in water: who after fifteene
 "dayes began to recover, beseeching the Physitian
 "that he might be taken out of the water. The Physi-
 "tian taking compassion of him, tooke him out, but
 "with this condition, that he should not goe out of the
 "roome. Having obeyed him certaine dayes, he gave
 "him liberty to walk up and downe the house, but not
 "to passe the out-gate: while the rest of his compani-
 "ons, which were many, remaining in the water, dili-
 "gently observed their Physicians command. Now it
 "chanced, as on a time he stood at the gate, (for out he
 "durst not goe, for feare he should returne to the Pit)
 "he beckned to a young *Gentleman* to come unto him,
 "who had a *Hawke* and two Spaniells, being moved
 "with the novelty thereof; for to his remembrance, be-
 "fore hee fell mad, hee had never seene the like. The
 "young *Gentleman* being come unto him; Sir (quoth
 "he) I pray you heare me a word or two, and answer
 "me at your pleasure. What is this you ride on (quoth
 "he) and how doe you imploy him? This is a Horse
 "(replied he) and I keepe him for *Hawking*. But what
 "call you that, you carry on your fist, and how doe you
 "use it? This is a *Hawke* (saide he) and I use to fly with
 "it at Pluver and Partridge. But what (quoth he) are
 "these which follow you, what doe they, or wherein
 "doe they profit you? These are dogges (saide he) and
 "necessary for *Hawking*, to finde and retriue my game.
 "And

" And what were these Birds worth, for which you
 " provide so many things, if you should reckon all you
 " take for a whole yeere? Who answering, He knew
 " not well, but they were worth a very little, not above
 " six crownes. The man replied; what then may be
 " the charge you are at with your Horse, dogges and
 " Hawke? Some fiftie crownes, said he. Whereat, as
 " one wondring at the folly of the young Gentleman:
 " Away, away Sir, I pray you quickly, and fly hence
 " before our Physitian returne home: for if hee finde
 " you here, as one that is maddest man alive, hee will
 " throw you into his Pit, there to be cured with others
 " that have lost their wits; and more than all others,
 " for he will set you chin-deepe in the water. Infer-
 ring hence, that the use or exercise of *Hawking*, is the
 greatest folly, unlesse sometimes used by such as are of
 good estate, and for *Recreation* sake. Neither is this
 pleasure or *Recreation* herein taxed, but the excessive
 and immoderate expence which many are at in main-
 taining this pleasure. Who, as they should be wary in
 the expence of their *coine*, so much more circumspect in
 their expence of *time*. So as in a word, I could wish
 young *Gentlemen* never to be so taken with this plea-
 sure, as to lay aside the dispatch of more serious occasi-
 ons, for a flight of feathers in the ayre. The Physitian
 saith, that it is the best exercise which is, *ad ruborem*,
non ad sudorem; refreshing the spirits, and stirring up
 the blood a little, but not putting a man into any great
 sweat: for he that makes his *Recreation* a toyle, makes
 himselfe likewise Pleasures Thral. Refresh your spirits,
 stir up your blood, and enable your bodies by *mo-*
derate exercise: but avoid mixing of distemper with
 your pleasure, for that were not to refresh, but de-
 presse the spirits; not to stirre up, but stoppe the
 course of blood; not to enable, but enfeeble the
 bodie. And so I descend to the next branch, treat-

The Romans, as
 may appeare
 by their *Lexoria*
lex, accounted
 all Prodigalls
 mad-men.
Cic. 3 de Offic.
Hora non anni
dispendium de-
seo.

Recreation.

*Of Recreations best
sorting with
the qualitie
of a Gentle-
man.*

ting of *Recreations* best sorting with the qualitie of a *Gentleman*.

TO propose what *Recreations* may please best, I cannot, (because I know not how you stand affected) but I shall, as neere as I may, recount what especial *Recreations* best sort and sute with your qualitie. Of all those which I have formerly touched and treated, there is none but may be approved and entertained with an equall indifferencie, being (as I have said) tempered and moderated with discretion. But some there are I have not touched, which may be so much the more admired, for as much as they are by our young *Gentlemen* usually affected; yea, and as especial Ornaments to grace and accomplish them, generally esteemed: as *Fencing* and *Dancing*; the one to accommodate him for the *Court*, the other for the *Campe*. Of which two *Recreations*, to give my opinion freely, there is required a knowledge; but respectively, to such (I meane) as only intend to *Court* or *Gallant* it: for these shall have occasion to make use of their knowledge, in the *one* to grace and beautifie them; in the *other* to shield and defend them. Yet in neither of these would I have them to imitate their masters: for so may they turne *Cowards*, and so shew themselves *true Fencers*. Or in their *Dancing* use those mimicke trickes which our apish Professants use: but with a reserved grace to come off bravely and sprightly, rather than with an affected curiositie. You shall see some of these come forth so punctually, as if they were made up in a sute of Wainscot, treading the ground as if they were foundred. Others you shall see, so supple and pliable in their joynts, as you would take them to bee some Tumblers; but what are these but *Iacke-an-Apes* in gay cloathes? But others there are, and these onely praise-worthy, who
with

with a gracefull presence gaine them respect. For in exercises of this kinde (sure I am) those only deserve most commendation, which are performed with least affectation. Now I have heard of some who could doe all this ; shew an excellent grace in their carriage ; expresse themselves rare proficientes in all Schoole-tricks ; being so much admired as who but they : yet observe the cloze, and they spoile all with an English tricke, they cannot leave it when it is well. It is said of *Apelles*, that hee found fault with *Protogenes*, in that hee could not hold his hands from his table : and right so fares it with these young *Cavalieroes*, when they have shewne all that may bee shewne to give content, striving to shew one tricke above *Ela*, they halt in the conclusion. For *fence-play*, I have knowne some puffed up with a presumption of skill, to have beene too apt in giving offence : so as, of professors of worth, they became practicers of wrong. But see their unhappinesse ! this conceit or over-weening opinion of their surpassing skill, brings them many times to an unexpected end, by exposing themselves to inevitable dangers. And this they doe either for vaine glory, being ambitious after fame ; or else out of a quarrelling disposition, being no lesse apt to conceive or apprehend the smallest occasion of offence, than to prosecute revenge upon occasion offered. For the first, the bravest and noblest spirits have beene affected to it, I meane *Ambition*, but their ends were more glorious. As *Themistocles*, who walked in the night time in the open street, because he could not sleepe : the cause whereof when some men did enquire, hee answered, that the triumph of *Miltiades* would not suffer him to take his rest. The like might be observed in *Alexander*, who sighed that his father should winne so much, and leave him so little to winne. So as, it is said that he wept, hearing that there was another world, saying,

Recreation.

ing, *He had not yet wonne one world.* But with these it fareth many times, as it did with *Marius*, who not contented with the glory hee got in the *Cimbrian* warres, by seeking to augment it, did extenuate it. Yet are these more noble in their aymes, than such whose *Ambition* it is to commit all impieties, onely to gaine them a perpetuall infamy. As *Pausanias*, who killed *Philip* of *Macedon*, onely for fame or vaine-glory; so did *Herostratus* burne the temple of *Diana*, to get him a name by an infamous act. For the latter sort, being such as are given to quarrells, I have ever noted their gaines to bee small in all their adventures. For what are these, but such as value bloud at a low rate? they pretend how their reputation stands engaged; they cannot put up such disgraces but with touch of cowardize; and what a blemish were it, for ones *Reputation* to bee brought in question, upon termes so neere concerning them, and not seeke revenge? where the wide world would take notice of their disgrace, pointing at them in the streets, and saying, *There goe such and such who were most grossly baffled; preferring their bloud before their honour, their safety before their reputation!* O Gentlemen, how many of your ranke and quality have perished by standing upon these termes! how many, and those of the choicest and selected 't ranke, have exposed themselves to extremest danger, whereby they might gaine themselves the stile of valiant! how many, even upon trifling occasions have gone into the field, and in their heat of bloud have fallen? Sure I am, their deare Countrey hath felt their losse, to whom in all due respect they should have tendred both love and life, and not have made prodigall expence of that, which might have beene a meanes to strengthen and support her state. Yet doe I not speake this, as one insensible of wrong, or incapable of disgrace: for I know that in passages

*Hec quantum
potuit terræ pelagi-
que parati,
Hoc quem crui-
les hausserunt
sanguine destra!*

passages of this nature, publike imputations require publike satisfaction, so that howsoere the Divine Law, to which all humane actions ought to be squared, may seeme to conclude, *That wee are to leave revenge to whom revenge belongeth*; yet so passionate is the nature of man, and through passion so much weakned, as hee forgets many times what the divine Law bids him doe, and hastens to that which his owne violent and distempered passion pricks him to. Now to propose my opinion, by way of direction, in a word it is this. As one may be ^a *angry and sinne not*, so one may revenge and offend not, and this is by ^b *heaping coales of fire upon our Enemies head*: for by this ^c *meeknesse* *anger appeased*, and wee of our owne fury revenged. But the best meanes to prevent occasion of distaste in this kinde, is to avoid the acquaintance or society of such as are given to offence: whence it is that the wisest of Kings exhorteth us in these words: ^d *To have no familiarity with an angry man, neither goe with the furious man*. And why? *Lest thou learne his wayes, and receive destruction to thy soule*. For indeed these, whose turbulent dispositions are ready to entertaine any occasion of offence, albeit the occasion perchance was never intended, are unfit for any company, or to passe time withall in any *Recreation*. So as, of one of these it may be said, as was said of *Scava*, who shewed apparant arguments of resolution, to slave himselfe to the servile yoke of tyrannous subjection;

Infelix dominum quantâ virtute parasti!

How many courses, miserable man, hast thou tryed; How many wayes hast thou traced; how many adventures entertained; to get thee a Master, *Fury*, Arch-trajour to that glorious fortresse of *Patience*? These are those *Blond-hounds* who are ever in quest, and are never satisfied in pursuit, till their eyes become the sad spectators of a fall: yea, rather than these men will be out

^a Ephes. 4. 26.

^b Rom. 12. 10.

Prov. 25. 21, 22.

^c Pro. 15. 1. 18.

^d Prov. 23. 24.

25.

Lucan.

Recreation.

The saying of
Adherbal, Bo-
miliars sonne;
*Vincere scis
Hannibal, sed uti
victoria nescis.*
L. Flor. l. 2. c. 6.
Resembling
Clement the
fourth, who
had a pregnant
wit for proje-
cting, unfortu-
nate for at-
chieving.

*Object.**Sol.*

out of action, they will engage themselves in maintain-
ing other quarrels; so prompt they are to take offence,
as a strangers engagements must be made their owne,
rather than they will discontinue their former profes-
sion. Another sort there are, who albeit they finde abi-
lities in themselves to subdue and moderate this passion
of *farie* by the soveraigntie of reason, yet it fares with
them as it did with *Hannibal*, *Who knew better how to
conquer, than how to make use of his conquest*: or as it is
said of *Glendor*, *That he was more able to get a victorie,
than skilfull to use it*. So these, though reason like a dis-
creet Monitor advise them to moderate their passions,
yet so ambitious are they of popular praise, as rather
than they will lose the name of being esteemed reso-
lute, they will oppose themselves to all perils, and en-
tertaine a course in the eye of true valour most dissolute.

Yet respect to our *good name*, being indeed the choi-
cest and sweetest perfume, must not be so sleighted, as
to incurre apparent termes of disgrace, and not labour
to wipe off that staine, by shewing some arguments,
that wee have so much conceit as to apprehend what
an injurie is, and so much spirit as to take revenge on
him, by whom the injurie is offered.

It is true; neither am I so stupid, as not to conceive
how insupportable the burden of those wrongs is,
which touch our name. So as indeed, (to speake as a
man unto men,) these wrongs are above the nature of
mortalitie to beare: for the *naturall man* tasting more of
earth than heaven, whilest he ponders the qualitie of
his disgrace, and how farre he stands engaged, in re-
spect of the opinion of men, to beare himselfe like him-
selfe, and not to burie such wrongs in silence, as if sense-
lesse of the nature of an injurie; he never considers what
the divine Law injoynes, but casteth his eye upon the
wrong he sustaines. Wherein, if passion will needs
over-master reason, (albeit I doe not hold it consonant

to

to the Divine Law, Morall, or Nationall, but to all *generous* spirits experimentally usefull) I could wish him to come off faire at the first, for this either wins him the buckler, or loseth it : so shall hee ever gaine to himselfe an esteeme of conceit, in knowing the nature of a wrong ; and an opinion of spirit, in daring to wipe off the disgrace that shall be laid upon him. For this is my Position, *Faile at the first, and faile ever* : for as the first onset terrifies the enemy, so in actions of this nature, the only meanes to gaine opinion is to come off bravely in the beginning. Now perchance it may happen, that he from whom you have received wrong, will take no notice of your distaste, but will doe as *hee* did, who receiving a *Challenge* upon some personall touch, whereby he apprehended the occasion for his best advantage, of making choice (as the *Challenged* may) of *time, place, weapon*, and *second*, returned this answer to the Messenger ; For the *time*, I know not when ; for the *place*, when that time comes, it shall be the *Alpes* ; for the *weapon*, it shall be *Guyes* sword that slew the Cow on *Dunmooth* heath ; and for my *Second*, it shall be your selfe, that I may bring you within the compasse of *Duelloes*. If with such your fortune be to deale, (as many there are more valiant in tongue than hand, more apt to offer wrong than tender satisfaction ;) know thus much, that these *Alpes* which hee hath named, and whereto he never meanes to come, is what *place* soever you shall meet him ; the *time*, whensoever you shall have fit opportunitie to encounter him ; the *weapon*, though he chuse it, you may refuse it, (because it is too closely kept to come to) and make choice of your owne weapon, lest by going to *Warwicke* Castle to procure a sword, you forget your wrong before you come there ; and the *Second*, your only selfe ; that as you are particularly wronged, you may be particularly righted : for as the wrong toucheth you and no *Second*, so you are

Recreation.

*Vid. Homer. in
Ilad.*

*Plin. in Nat.
Hist.*

Knowledges
are as the Py-
ramides, where-
of Historie is
the Basis.

to right your selfe without a *Second*. But the safest and surest course (as I said before) not to partake with men of this condition, is to refraine their company and conversation: for these *fiirie Spirits*, who have *Thersites* tongue and *Anteus* hand, are dangerous to consort with; for they seldome resort to any meeting, but either they doe hurt, or receive it. So as, even in these tolerable *Recreations* of *Horse-races*, *Cockings*, *Bowlings*, &c. you shall ever see these throw one bone or other to make differences amongst men of qualitie and ranke, wherein they will be sure to be interested as *Seconds*, if not as principall *Agents*. My advice therefore is, that you avoid their company, as disturbers of the publike peace, interrupters of all honest *Recreations*, and profest enemies to all civill societie. For, as wee read of the Bird *Curuca*, that she will rather hatch the egges of another, than hatch none at all; so these will rather engage themselves in others differences, and like subtile *Spiders* spin the web of dissention, than be without imployment: but they hatch the *Cockatrice* egges, reaping the fruit of their labours to their shame. But wee have insisted too long upon them; wherefore wee will returne to our former discourse. As wee have briefly touched some *Recreations* well sorting with the qualitie of a *Gentleman*, being such as tend especially to his accomplishment outwardly; so are wee now to treat of such as may conferre no lesse benefit to the inward man, by enabling him for matters of discourse. Of which ranke, *Reading of History* is to be accounted as one especially tending thereto; and that not only in respect of discourse, but in respect of discipline and civill societie; being there taught how to demeaner or behave our selves in all our actions, how to moderate our affections, how to gaine worthy esteeme both in our managements publike and private.

Cicero entering into the commendation of *Histories*,
honours.

honours them with this Rhetoricall definition: *Histories* (saith he) are the witnesses of times, the light of truth, the life of memory, the mistresse of life, the messenger of antiquitie: In which notable exemplification, he shewes what excellent fruits may be gathered from the select flowers of *Histories*. First, how the passages and events of former times are there recorded; Secondly, how the truth of things by the light of *Historie* is discovered; Thirdly, our memory is revived; Fourthly, our life is directed; Fifthly, antiquities successively transcribed. In *Tacitus* are three notes which are required in a perfect *History*; First, *Truth*, in sincere relating, without having any thing *haustum ex vano*; Secondly, *explanation* not only of the sequels of things, but also the causes and reasons; Thirdly, *judgement* in distinguishing things, by approving the best, and disallowing the contrary. Touching which three notes, wee are to observe first, that there is necessarily required in every *Historie* a sincere relation of *truth*, foisting nothing in which may seeme either fabulous or impertinent. Likewise, it is not enough to lay downe or *expaine* the sequels or issues of things, but the causes and reasons from whence those sequels issued. Thirdly, there is required *judgement* in distinguishing probabilities from improbabilities; never setting ought downe for a grounded truth without approved authoritie. Having thus proposed unto you the fruits redounding from *Historie*, as also what is required therein, to make it more generally affected; it rests now that I shew my opinion touching your choice of *Histories*: of which subject, because I have * heretofore copiously treated, I will only speake a word, and so descend to the last branch of this *Observation*.

Augustine in his fourth booke *De Civit. Dei*, calls *Salust*, A Noble and true *Historian*; noble in respect of his descent; true in respect of his discourse. Neither

Recreation.

De Orat. 1. lib.

Whence *Cicero* moved *Luccius* to record his acts in his writings.

Annot. in Tacit.
De quo veri dici
potest, ut inclinat
ille Lipsius de
Guicciardino
testatus est;
" Prudens peri-
tusque scripor,
& qui tales Le-
ctores suos facit.

* In the Survey
of *Histories*;
which might
be rightly en-
titled, *The Mu-
ses Wardrobe*, or
*The Noble-mans
Lecture*; dilating
on the various
delights of *Hi-
storie*, the best
accomplisher
of true Gen-
tilitie.

*Historicnm no-
bilem & verum.*
Aug. de Civit.
Dei, 4. l.

Recreation.

Græcorum Thucydædem & Herodotum, Latinorum Salustium & T. Livium facile principes esse iudicamus. Lamb. Vall. in Proæm. Thucyd.
** Plinius Junior* wished hee might be mentioned in the Histories of *Cornel. Tacitus*, because he did foresee their succeeding memory.

** Non solum animis, sed etiam oculis servare Civium. Cic.*

** Homines fronte & oratione, magis quam ipso beneficio, reque copiantur. Ibid.*

Tusc. 4.
Quint. Curt. 6.

doth he indeed deserve any lesser title ; for his phrase is elegant without affectation, his discourse continuateth without impertinent digression, and the Series of his *Historie* stored with much sententious instruction. From the depth of a princely judgement, *Cæsars Commentaries* have received most noble approbation. But if you would take view of a flourishing State, whose greatnesse never any attained to, being raised from such beginnings ; be acquainted with * *Tacitus* or *Livie*, where you shall observe the courses and passages of many eminent Princes, how they bare themselves in their height, how in their hate. Here you shall see, *Those men, who (as Cosmo saith) carry their heart in their mouth*, are more to be pittied than feared : for these judge men only by the outward appearance. Whereas *Tiberius* gloried in nothing so much as in cunningly cloaking his purposes with faire pretences, going invisible, and deluding his subjects resolutions with a seeming good. Here you shall likewise observe others so obsequiously seeming, as they strove not onely to satisfie the * *minds*, but *eyes* of the Citizens, understanding well enough, that the common sort of people were catcht sooner by a * cheerfull countenance, and a pleasing outward semblance, than any other respect whatsoever. Some you shall see note much, yet will bee seene to note little : therefore *Agrippina* in *Tacitus*, knowing her life to bee attempted by *Nero*, knew well, that her onely remedy was to take no notice of the treason : so is *Scipio* described by *Cicero*, to be the most cunning searcher of mens minds ; and *Sylla* by *Salust*. Others you shall observe so much dejected presently upon any losse sustained, as they entertaine affliction with a desperate sorrow, crying out with *Afranius* sonne, *Alas mee wretched!* or *Philotas*-like, receive such deepe impression or apprehension of their disgrace, as through it they are forced to lose

Recreation.

lose the faculty of speech. Whereas others, like *Furius Camillus* are neither puffed up with honour, nor cast downe with disgrace : as his *Dictator-ship* could not make him too haughtily affected ; no more could *exile* from his Countrey cause him to bee dejected. Such was the resolution of the ancient *Romans*, who at the disaster of *Canna*, when their utter ruine and overthrow was rung in every place, did nothing unworthy themselves. Here you shall encounter with a *Jugurth*, *Speaking little, but doing much* ; There with a *Catiline*, *Speaking much, but doing little*. Here one, in all mens opinions *worthy of an Empire before he had it, but most unworthy when he hath it*, exemplified in *Galba* ; there one *much doubted before he have it, but generally loved when he had it*, exemplified in *Severus*. Againe, observe you may in the course of *Histories*, how justly God hath shewne himselfe towards such as practised treason against their Princes, though they were heathens : finde out one of all those who conspired *Casars* death in the *Capitoll*, who died in their bed. For no sooner had *Antonie* shewed in his funerall Oration the thirty three wounds wherewith *Cesar* was deprived of life by his conspirators, and erected a Temple to *Cesar*, and sung a mournfull hymne in memory of *Cesar* ; then *Trebonius* and *Decimus* were the first that were dispatched, being of the conspiracie. *Cassius* likewise was killed on his Birth-day : who, some say, killed himselfe with the same dagger wherewith *Cesar* was killed ; yea, observe the misery of these *Assacimates*, being so unhappy, as they could hardly finde one so friendly, as to lend a hand to end their misery. For *Cassius* offered his throat to *Pindarus* his Page ; *Brutus* to *Strato*, who denying to doe it, was answered by a servant ; *Votis tuis nec deerit amicus nec servus*. The like revenge was inflicted on *Septimius*, for betraying his master *Pompey*. The like on

Cicero said of *Galba's* leaden and lumpish body : *His wit had an ill lodging.*

Who would have majestic preserved, virtute non cultu.
Macrobius lib. 2. Saturnalinum c. 5
Dion. l. 44.

Appianus Alex.

Plut. in vit. Pomp.

Recreation.

Iustin.

Quint. Curt.

Vid. Polydor.

Fab. Stow. & al.

Appian. Alex.

L. Flor. l. i. c. i.

Quint. Curt. l. 3.

The miserable
ends of such as
committed sa-
cilege in
their time.

Virg. Æneid. l. 2.

the *Magi*, for their treacherous attempts, after the death of *Cambises*. The like on *Bessus* for his disloyalty towards *Darius*. And to descend to later times, even within the bounds of our owne nation, what just revenge seconded those perfidious Complices; *Alectus* for conspiring against his deare Sovereigne *Carauinus*; and that Arch-traitour *Edrike*, for his treacherous practices with *Canutus* the Dane, and breach of allegiance towards King *Edmond*? for seldome hath any State in any age beene so happy, as it hath not bred a *Catiline* with a *Catulus*, a *Cethegus* with a *Curtius*, a *Sertorius* with a *Soranus*, a *Quadratus* and *Quintianus* with an *Æmilius* and *Coriolanus*. Besides, you shall observe what justice and integrity appeared in the heathen, chastising such as would be bribed or corrupted, though they were their enemies. So as, *Mithridates* tooke *Manius Acilius*, one of the chiefeſt Embaſſadours of the Romans, and ſet him contemptuously upon an Aſſe, till he was come to *Pergamo*, where hee put molten gold in his mouth; reproving the Romans for taking gifts. The like reward had *Tarpeia*, being corrupted by *T. Tatius* to deliver the *Capitoll*: for having betrayed the gates of the *Capitoll* to the enemy, onely upon promiſe, that they ſhould throw her the bracelets, which they wore on their left armes, this they accordingly performed, throwing alſo their targets upon her, with which ſhe was preſſed to death. You ſhall likewiſe finde there, what reverence the Pagans ſhewed to their Idolatrous Temples; and how carefull they were to obſerve their Countrey rites, which they eſteemed ſacred, and what ſucceſſe ever followed the enterpriſes of ſuch as committed ſacrilege. The very heathen obſerved, that after ſuch time as the Grecians once offered violence to the Temple of *Pallas*, that they loſt all their hope, and never thrived after. *Lactantius* reporteth of divers who were grievouſly

grievously punished for their impiety and prophane-
 nesse towards the gods; as namely *Fulvius* the Cen-
 sor, who for taking away certaine *marmoreas tegulas*
 out of the temple of *Iuno Lacinia*, was distraught
 of his wits. *Appius Claudius* for translating and con-
 veying those sacred reliques which were before con-
 secrate to *Hercules*, within a while after lost the use
 of his eyes. *Dionysius*, who made a jest of *Sacrilege*,
 taking a golden cloake from *Iupiter Olympius* his
 image, a woollen cloake being put in stead thereof,
 saying, *That a golden cloake was too heavie in Summer,*
and too cold in Winter, but a linsie-woolsie cloake was
fit for both; cutting off also *Æsculapius* golden beard,
 saying, *It was no reason that the son should have a beard,*
and Apollo his father have none; and taking away cer-
 taine cups of gold which they held in their hands, say-
 ing, *It was a great madnesse, to refuse them offered;* was
 for these driven into banishment. *Pyrrhus*, for robbing
Proserpina's treasury, suffered ship wrack not farre from
 the shore. *Zerxes*, who sent foure hundred of his sould-
 diers to *Delphos*, to spoile the Temple of *Apollo*, had
 them all destroyed, and burnt with thunder and light-
 ning. *Marcus Crassus*, for taking a great masse of money
 out of the Temple, which *Pompey* would not meddle
 withall, perished there with his whole armie. And
 here in *Albion*, we reade of *Brennus*, who in his expedi-
 tion to *Delphos*, was by a sudden hurly-burly, or im-
 moderate feare, through a noise heard in the bowels of
 the earth, (raised indeed by the lamentable shriekings
 and howlings of the distracted *Druids* and ministers of
Apollo) despairing of further successe, perished with all
 his armie. Whence may be observed, how justly such
 were punished, who contemned the religion of their
 Countrey, robbing their Temples, and enriching them-
 selves with the spoile of their gods: who, albeit they
 were Idols and no gods, or rather Devills and no Idols,
 yet

Recreation.

Lactant. de orig.
error. cap. 8.

Valer. Max.

Vid. Chron.

Recreation.

What good
morall men
have flourished
in evill times.

Plut. initio Apo-
steg. regum.

Iustin. lib. i. in
fine.

yet so ill was their successe in all their affaires afterwards, as they attributed the cause of their miserable endsto the contempt of their gods. But howsoever this may seeme erroneously ascribed, sure I am, that thus it may be rightly applied: that where God is dishonoured, his Temple prophaned, and religion contemned, nothing can be succesfully or prosperously concluded. It is wonderfull to note in such evill times, so good men, as we shall every where meet with in the course of *Histories*. An *Aristides* for Iustice, a *Pelopidas* for Temperance, a *Numa* for Prudence, a *Trajan* for Patience, an *African* for Continence; all which in this *Cleanthes* Table, History, shew admirable vertues in a corrupt government. Againe, reflect your eye on those whose love to their Countrey deserves eternall memory; and you will no lesse wonder at the greatnesse of their mindes, than the happinesse of those Realmes that enjoyed them. King *Darius* upon a time, by chance opening a great *Pomegranat*, and being demanded of what hee would wish to have as many as there were graines in that *Pomegranat*? answered in one word, of *Zopyruses*. Now this *Zopyrus* was a right noble and valiant Knight, who to reduce *Babylon* to the subjection of his Lord and Master, and defeat the traiterous *Assyrians*, suffered his body to be rent and mangled, and being thus disfigured, fled straight-wayes to *Babylon*, where the *Assyrians* were intrenched: whom he made beleieve that *Darius* had mis-used him in this sort, because hee had spoken in their behalfe, counselling him to breake up his siege, and to remove his armie from assaulting their Citie. They hearing this tale, and the rather induced to thinke it true, because they saw him so shamefully disfigured in his bodie, were perswaded to make him their chiefe Captaine: by which meanes he betrayed them all, and surrendred both them and their Citie into his Masters hands. The like we reade of *Co-*

drus

drus Prince of *Athens*, who according to the counsell of the Oracle, sacrificed his life willingly, to preserve the Libertie of his Countrey. The like did *Gobrias*, who offered his bodie to slaughter, to free his Countrey of a tyrannous Traitor. Yet observe withall, the ingratitude of former Ages to men of best deservings; which caused *Æschines* say, *That though the Citie of Thebes and Athens were full of naughtie men, yet not so full of any sort as of ungratefull men.* This felt *Annibal*, this felt *Asdrubal*, this felt *African*; while *Asdrubal* within, must be accused by *Asdrubal* without: and noble *African*, than whom none ever deserved better of his Countrey, may begge a resting place for his bones; but must not have it. Againe, it will not be amisse to note the sundry occasions of warres, proceeding from the sundry dispositions of men. Some strove for soveraigntie; others for preservation of their Libertie: where, so eager was the one of gaining glory, the other of defending their Libertie, they were many times brought to such straights, as there was more roome for beholders, than fighters, many bearing armes, but could not use them. No lesse remarkable is it, to note what incredible exploits have beene atchieved by a handfull of men under a valiant Leader: where by a more particular survey had of their actions, we shall finde that observation of *Plutarch* to be most true: *Better is an armie of Harts, with a Lion to their Leader, than an armie of Lions with a Hart to their Leader:* An Armie being said to derive her strength from her selfe, but her spirit from her Captaine. In word, *Gentlemen*, to observe the revolution of times, the mutation of States, the Natures and dispositions of persons, the issues and events of things, would be an employment of no lesse delight than profit; conferring the ebbings and flowings of forraigne estates with our owne. But to draw homeward, lest like *Messala Carvinus*, by remembering the name of a stran-

Ff

ger.

Recreation.

Non dolenda solum sed periculosa etiam res est, cum ingratis habere negotium.
Senec.

Appian. Alexand.

O ingrata patria, ne ossa quidem!
Valer. Max.

Quint. Curt. l. 6.

Plut. in Apollon.

Quantidux, tantum exercitus.

L. Flor. l. 2. c. 18.

Plut. in Apollon.

Pecoribus satigatis quoque reor domum gradus est. Sen. de tranquill. anim. lib. 1. cap. 1.

Recreation.

As in the reign
of King Iohn.

ger, we forget our owne: there is no *History* more usefull, or relation more needfull for any *Gentleman*, than our owne *Moderne Chronicles*, where he shall observe many notable passages worthy his reading. As first, how his Countrey was first planted; how by degrees it became peopled; how to civilitie reduced; how by wholesome Lawes restrained; and how by the providence of the *Almightie*, in so calme and peaceable manner established. Here he shall see a good King, but a bad man; there a good man, but a bad King. Againe, here hee shall see the State more weakned by civill broiles, than forraine warres: Securitie being no lesse hurtfull at home, than hostilitie abroad. *Scipio* used to have this sentence in his mouth: *That easie, favourable and affable Captains, were profitable to the Enemy, which though they were beloved of their Souldiers, yet they set little by them.* This shall you see verified in the too much indulgencie of many of our Captaines, through which lenitie they made many hopefull Souldiers, absolute cowards. Againe, to note the raising of many obscure persons to great honour; as likewise the pulling down of many eminent houses and families, would enforce no lesse admiration in us of Gods divine *Providence*, than of his secret *Justice*, who pulleth downe, and setteth up, as seemeth best to his wisdom. To observe likewise, in the corruption of blood, what Noble Families have beene tainted, which by the Princes clemencie were againe restored. What dangerous attempts and practices have beene undertaken, not only to shake but supplant the glorious frame of this *Ille*: labouring to divide and remove all succession to this Crowne, from the Royall Line of our Princes, and to invest forraine Princes therewith: where an *English* King was summoned to the *French* Kings Court, while *Normandie* was yeilded by us, the *Welsh* invaded us, *Lewis* with a speedie arrivall accosted us, and *Iohn* himselfe was forced

forced to leave us. Nay which was more, one of the *Nurseries* of our *Iland* was displanted: for at that time was *Oxford* of her Students forsaken and abandoned, (which before for the space of three hundred and nine yeares had succesfully flourished) so as not onely the *State*, but *Learning*, the sterne of *State*, became much weakned. Yet observe, how happily this storme was calmed, when it was least expected; for by the *Vicount* of *Mellin* his confession, lying then upon his death-bed, was the whole practice of the *French*, by a *Frenchman* discovered, which was no lesse happily afterwards prevented. For King *Iohn*, being to repentance moved, tooke an oath before his *Barons* that all things should be reformed, which the *Barons* likewise seconded with an oath to confirme his proceedings. So *Iohn* was absolved, and that Crowne which he had before resigned, he forthwith resumed, being in this made more happie, in that being once so unhappie, hee came to defeat his foes, make sufficient triall of his friends, and recover that by submission, which he had lost by his pride. Again, if we should but reade, and reading consider, how peacefull the government, how quiet the sleepes, how cheerefull the delights were of such as came by lawfull and lineall succession to the Crowne; and the heavie Nights, troubled thoughts, broken sleepes, and many tedious houres which those were owners of, who came by usurpation to enjoy (with little joy) a princely Diadem; we should of necessitie conclude with *Pompey*; who being combred with his Honour, exclaimed to see *Sylla's* cryltie, being ignorant after what sort to behave himselfe in the dignitie he had, and cried out: *O perill and danger never like to have an end!* For to use one example for all; who should but consider the practices which *Richard* the third used to get a Crowne, planting his Kingdome on an indirect foundation, *Bloud*, and those many strange passages and overtures which

Recreation.

An. Dom. 1209.

Having crossed
the Seas to Je-
rusalem.

Recreation.

*Idcirco non fuit
hominum, sed
conscientia secle-
rum.*

Polydor. Virgil.

happened in his Reigne, with those fearefull *Visions* which appeared to him before his death, would certainly set downe this for his rest: that it is not what we have without us, but what we have within us that procures us peace or disquiet. Whence *Polydore Virgil* upon that terrible dreame of *Richard* the third, the night before *Bosworth* field, in which hee was slaine, useth these words: *I doe not beleieve that these were the ghosts of men that did affright him, but the guilt of a troubled conscience that did torment him.* Certainly, discourses of this nature cannot chuse but minister much profit with delight, and enable you that are *Gentlemen* to entertaine the time with much content to them that heare you. For in this *Treasury* or *Store-house* of *History*, you shall finde better meanes, than all the *Helpes to Discourse* which our weake Pamphletters can publish, to enable you for discourse in all companies. For to restraine or tye your selves to a set forme of discourse, as if you were to doe nothing without rules, were too pedanticall: besides, you should be sometimes so scantled, for want of subjects, that unlesse the subject whereof you are to discourse fall happily within your owne Element, your Ship for want of Sea-roome would runne a ground. Whereas *History* (the sweetest *Recreation* of the minde) will afford variety, (being not curtaild by *Epitomees*, which are the *Moths* of *History*) both for table-talk to delight, and discourse of more serious consequence. Which in my opinion would better seeme a *Gentleman*, than to entertaine time in nothing but the cry of *Dogges*, or flight of *Hawkes*; which, as they are gentlemanly pleasures, and worthily approved (as I formerly noted) so are they to bee used but onely as pleasures and *Recreations*: of which to speake sparingly were much better, than onely to discourse of them, as if our whole reading were in them. Neither doe I
speake

speake this without iust cause ; for I have noted this fault in many of our younger brood of *gentry*, who either for want of Education in Learning, or their owne neglect of Learning, have no sooner attained to the strength of making their fist a Pearch for a *Hawke*, but by the helpe of some bookes of faulconry, whereby they are instructed in the words of Art, they will run division upon discourse of this pleasure : whereas, if at any time they be interrupted by occasion of some other conference, these *High-flyers* are presently to bee *mewed up*, for they are taken from their Element. Wherefore *Gentlemen*, let me advise you in a word, so to entertaine time in *Recreation*, as the pleasure you take therein, draw not your minds from more serious and usefull imployments. I have proposed to you, and made choice for you, of some *Recreations* which may no lesse delight and benefit your mindes, than these other active delights doe your bodies ; use them, and you shall finde such pleasure in them, as you may perceive profit and pleasure so equally mixed, as if at first intended to make your delight perfect. And so I come to the last branch, shewing *how a Gentleman is to bestow himselfe in them.*

AS one said of *Love*, that it should be a *toy* and no *toyle* ; so say I of *Recreation* ; the spirits should be cheered by it, not drowned in it ; refreshed, not depressed. I doe not like of this eagernesle after pleasure ; for it argues too much sensuality ; The minde should be so tempered, as it may shew an indifferencie to the use of pleasure. Which I have surely found, as a maine errour in most part of young *Gentlemen* ; whose eager appetite so unmeasurably pursuing the quest of pleasure, cannot containe it selfe from expressing outwardly, the love it conceives to such a pleasure inwardly.

How a Gentleman is to bestow himselfe in Recreation.

Recreation.

☞
Desuntum affe-
runt immodica
letitia & senii
imbecillitate, &c.
Laert. in vit.
Chyl.

wardly. So as I have observed some inтраунced (as it were) with joy in the chace of *Hare*, or the flight of *Hawke*; which in my opinion argued much lightnesse: for no sooner was their pleasure at a stay or default, than all their former delight was turned to a contrary passion. I commend therefore his resolution who said; *He was never so over-joyed with pleasure, but he thought it good to allay that surpassing joy, with the remembrance of the end of that pleasure.* It is an excellent thing to moderate our joyes, by considering the shortnesse of them; and to allay the height of them, by observing what breaches or intermissions are incident to them. Wherefore above all, it becommeth a *Gentleman* to be circumspect in this kinde, for even by his outward carriage may his weaknesse bee discovered. Sure I am, there is nothing that tasteth more of true wisdom, than to temper our desires in effects of joy: so as I cannot sufficiently wonder, how *Chylo* being accounted one of the seven Sages of *Greece*, should bee so overtaken with joy, as to die with excesse thereof. The like we reade of *Argia* the prophetesse, who being carried in a chariot of gold to the Temple by her two sonnes, whereat shee conceived no lesse joy than if her two sonnes had beene invested with the title of *Emperours*, through excessive joy immediately died. But these passions rather become women than men, who should be themselves still, but especially when they feele any such conceit undermining them. It is written of *Polycrates*, that meditating one day with himselfe, how he had never any thing which crossed him all his life, but enjoyed all successe both at home and abroad, so as he became fearefull to his foes, and powerfull to his friends: resolved to try how hee might crosse his good fortune, by a voluntary incurring of losing that he did exceedingly love. Wherefore one day he went unto the Sea-side, where taking off a Ring which he did especially

especially tender, hee threw it into the Sea, intending thereby to crosse himselfe, whom fortune would not: but see how *Polycrates* was crossed in his crosses: for not long after, a fisher-man came and presented him the Ring hee had lost, having found it in the belly of a fish; which did not a little trouble the *Prince*, saying; *I perceive the gods owe mee a displeasure, which they will doe when I least expect it, and make mee so much the more unfortunate, in that I never knew what misfortune meant.* Which he afterwards found true, being deprived both of Crowne and Dignitie. Certainly, there is no meanes better to attemper and allay ones joy conceived in the pursuit of any pleasure, than to crosse himselfe in the quest thereof: for this tasteth of true manhood, when one can master his affections, and stay himselfe in that he loves. Neither is this hard to doe being once assayed; for wee shall finde more true content in the *moderation* of our pleasure, than in the pleasure it selfe. I have heard of some young *Gentlemen*, who purposely crossing themselves in some one pleasure or *Recreation* which they loved, and betaking themselves to their chamber, apprehended such a deepe impression of the fruition of their pleasure, as they visibly (as it were) enjoyed that pleasure in their chamber, which others enjoyed in the field. That conceit is strong I will not deny; but that it should worke so strange and strong an effect, I am doubtfull: yet whosoere they be (if any such there be) sure I am they may well crosse themselves in pleasures abroad, having such pleasant conceits within themselves. Now, as I would have young *Gentlemen* to use *moderation* in the exercise it selfe; so would I have them to observe like *moderation* in their expence or charge requisite for that exercise or pleasure. It is deare bought pleasure that makes the *Posteritie* beggers. *Nero* was taxed for his prodigalitie, because hee would have his Fishing-rods of gold, and his

Suet. in *Nerone.*

Recreation.

Plut. in vit.
Sext. Aurd.
Herodian.

Virtus atque sapientia major illis fuit, qui ex parvis opibus tantum imperium fecere, quam in nobis, qui ea bene parva vix retinemus. Salust.

Maius decus est parva amittere, quam non omnino paravisse.

Peculatus avarii falsus est. Ibid.

his Nets of purest filke; *Vitellius* for his embroderie, as well as his *Epicurisme*; *Lucullus* for his Gardens; *Antoninus* for his Bathes; *Caracalla* for his Roabes; *Commodus* for prodigall expence in all *Recreations*. Now what madnesse is it to bestow that to delight mee, which I may wish one day I had to sustaine mee? to bestow that on my pleasure, which I may chance need to releev nature? Wee have heard of one within this Citie, who like a prodigall *Heire* to his fathers thriving providence, bestowed an incredible masse of money to satisfie his five *Senses*: but sure I thinke hee was distraught of his *Senses*, and therefore quickly satisfied. It is no pleasure but a brutish affection, which gives it selfe so over to delight it selfe, as rather than it will be restrained or moderated, will engage credit, state and all to have her desires fulfilled. Likewise in *Games* at Cards, Dice, Chess, or such houre-beguiling *Recreations*, I would not have our *Gentlemen* to play for that which may occasion in them the least base or unworthy feare. You shall see some of these peasantly *Gamesters*, who partly for desire of winning, or else for feare of losing, shew a perpetuall palsey in their joynts, so full of troubled thoughts they are, or passionate feares, which apparently discover a basenesse of disposition in them, whom either hope of gaine or feare of losse can drive to such extremes. I would have you therefore so to bestow your selves in these, as they may never force a change of colour in you: for there is nothing that may derogate more from the native *Character* of a *Gentleman*, than to expresse the least sembla. ce of feare, for the losse of ought that he shall play. Neither is it any lesse touch to a *Gentleman*, whose affections should be so composed as they may expresse his *Nature* without any other *Character*, to fall into *passion* for ought that he shall lose. Albeit I have heard of one, who (much subject to this imperfection) chanced to be reproved by

by his friend, who in friendly and familiar sort wished him either to learne more patience in gaming, or else to
 “ surcease from game. What (quoth he to his friend)
 “ doest thou thinke I am a stock or stone, that I should
 “ have no sense of my losse? Surely I thinke there is no
 “ man that knowes how he comes by his money, but
 “ will be moved for the losse of it. But I approve not
 of his *Maxime*: you shall see an old *Gamester* beare all
 crosse chances with an equall and undejected spirit,
 whereas our young *Gamesters* (for passion is most inci-
 dent to Novices) upon a crosse throw, pull their haire,
 teare the Cards, stamp and fret like gumm’d gogram:
 so farre they are from patience for want of experience.
 Their younger and unmellowed yeeres never felt the
 crosses of a *Gamester*, and therefore can hardly digest
 them when they come. This the Philosopher seemes
 to confirme, saying; *Nothing can be violent, being once*
habituate. For use or custome as it makes perfectnesse,
 so it begets a composednesse of minde, to endure with
 patience whatsoever the extremitie of fortune may in-
 flict. But now in my discourse of *Passion*, which makes
 men so much forget themselves, as they will, rather
 than want a fit subject to revenge their ill fortunes on,
 minister occasion of offence to their dearest friends;
 there is one thing which I would have our young *Gentlemen*
 to take heed of, and that is, in their heat and
 height of passion to forswear gaming at all, or with
 such an one, because they had never fortune to be savers
 at his hands; yet, as men carelesse of what they sweare,
 without respect to what they formerly protested, pre-
 sently fall, so game againe with the selfe-same company
 which they had so lately abjured. A dolefull and wo-
 full example wee had of this within these few yeeres
 of *one*, whose more eminent parts interested him greatly
 in his Countries hope; yet having dipt his hand in
 bloud, was according to justice and equitie adjudged

*Affuetu nulla fit
passio*

Recreation.

to die, which was afterwards accordingly executed. This *Gentleman*, whose education had beene ever with the best, and in the most frequented places, used much gaming, at which he had generally ill fortune ; so as, feeling the smart of it, he resolved, binding his resolution with a solemne protestation, that if ever he gamed againe, he might be hanged : which protestation was so usuall with him, as nothing more frequent. But see this *Gentlemans* miserable end ! Within few yeeres after he suffered in himselfe what he had so often wished for himselfe. Take example hence, you I say, who are so prodigall in oathes, vowing, protesting, and swearing in your heat of *passion*, what you are no lesse apt to forget having coold your *passion*. For though you little feare the effecting of that which you wish to your selves, yet time may come when you would wish you had not used those imprecations upon your selves. There is another thing likewise which I could wish young *Gentlemen* to be mindfull of, and it is to make distinction of times for their *Recreations*: for as all times are not for all pleasures, no more are pleasures for all times. Wee are therefore to reserve so much time for our more serious affaires, as not to give way to pleasure or delight, and so neglect what wee should principally intend. No expence is more precious than the expence of time; which is rather imployed than wasted, when bestowed to the good and benefit of the imployer. So as, even in matters of pleasure or *Recreation*, I could wish you to betake you to those games which may best benefit your understanding ; as in games at Cards, the *Maw* requires a quick conceit or present p^rgnancie ; the *Gleeke* (because of varietie) requires a retentive memory. These are good exercisers of the minde, and such, as being made *Recreations* only, and no tricks to circumvent, may afford some help or benefit to the *Gamesters* understanding. Now therefore, doe not

Exercis.

(Theotimus)

(*Theotimus*-like) preferre lust before your eyes ; pre-
ferre not any profit you are to reape by gaming, before
the inward benefit which you may reape by concei-
ving. It is a mercenary Trade, to frequent Gaming-
houses for gaine, to alter the propertie of a *Recreation*,
and make that an anguish which should be a solace, a
torture which should be a pleasure. For what pleasure
can that *Gamester* enjoy by play, whose heart is sur-
prized with *hope, feare, passion, despaire*, and a thousand
perturbations, which like *Tiberius* vision are ever start-
ling him ? Surely, if there be any pleasure in these *Re-
creations*, those only enjoy it, whose minds are neither
cast downe with the feare of losse, nor over-joyed with
the hope of gaine ; making this use of all aduerser or
crosse fortune: How miserable is that man, whose high-
est hopes relie on so light a mistresse ? How simple he,
whose conceit is grounded on the constancie of fortune,
who is only constant in inconstancie ? How pittifully
pittilesse is his case, who puts finger in the eye, because
he hath felt her frowne ? How forlorne is his hope, who
having had experience of the extremest affronts of for-
tune, is ever giving himselfe occasion of new sorrow-
ing ? But contrariwise, how truly happy is he, who
makes use of fortunes braves, and receives what chance
euer comes, with a cheerefull brow ? How truly
blessed he, who cares as little for the insults of misfor-
tune, as he prizeth all momentany successe which so
blinde a *Goddesse* can afford him ? There is no griefe
more base or unworthy, than that which taketh begin-
ning from losse in game : for why will wee make a vo-
luntary hazard to procure us sorrow ? why should any
one imagine himselfe to be more dearly tendred by for-
tune than another ? If you play square, without intend-
ment of advantage, then expect no more than another
may looké for, being equally interested in the share of
fortune. For in these *Recreations*, as it is mercenary

*Recreation.**Suct. in Tiber.*

Recreation.

From this inordinate desire,
spring two maine branches;
Cupiditas acquirendi; *aviditas retinendi*:
Eagernesse of gaining; greedinesse of retaining.

Blas.

gaine, which is got by game; so it is an indiscreet griefe to sorrow in losse, or rejoyce in gaine. *Recreations* are not to be used as men use *Trades*; these are to maintaine us; the other to refresh us. So as they greatly pervert the use of pleasure, which make it a daily Taske, as many of our *English Gentlemen* doe; who made *Heires* of their fathers providence, esteeme it the onely *Generous* qualitie, to make use of their fathers coine, without respect to his care. These are they who blemish their Descent, and detract from the glory of their House, consuming the Sun-shine of their dayes in workes of darknesse. I have read a conceited Treatise composed by an *Italian*, entitled *A Supplication to Candle-light*: discovering the abuses committed and curtained by the silent and secret shade of night. Where it might be demanded, as God in *Esay* did aske the Devill our subtile Watch-man, *Custos quid de nocte?* And there hee shewes how a great office is not so gainfull as the Principall-ship of a *College of Curriers*. For no Merchant in riches may compare with these Merchants of maiden-heads, if their female *Inmates* were not so fleeting and uncertaine. Too many, I feare me, there be of these licentious *Gamesters*, who make sinne a *Recreation*, wantonning in the Lap of impudence, exposing their estate and name to a miserable hazard: whose *Youth*, as it addes fuell to desire; so *Age*, the truest Register of the follies of *Youth*, will besprinkle those desires with the bitter teares of repentance: grieving to have committed, what may hardly bee redeemed. For hee that surceaseth but then from sinne, when hee can sinne no more, forsaketh not his sinnes, but his sinnes forsake him. It is one thing to fall into light sinnes, through occasion onely, or humane frailtie: and another thing to fall through affected negligence and securitie. Farre be the latter from you, *Gentlemen*, whose aymes ought

to

Recreation.

to be so much the more glorious, as your Descents are noble and generous. Though humane frailty move you to offend, labour to redeeme that time wherein you did offend, by vying sinnes with sighes, those ungodly tares with incessant teares; for if you will live when you be dead, you must die to sinne while you be alive. And for as much as pardon cannot be procured, but where repentance is renewed; as we are *omnium notarum peccatores*, so should we be *omnium horarum penitentes*; as every houre sinning, so every houre sighing; as every houre committing, so every houre bringing forth fruits of remission. Thus like *Hismenius the Thebane*, who would shew musicians of all sorts, to imitate the best, and reject the worst; have I proposed and set downe *Recreations* of all sorts, making choice withall of such especiall and select ones, as best sort with the *qualitie* of a *Gentleman*, concluding how and after what manner he is to bestow himselfe in them. Neither have I taxed any particular *Recreation*, provided that it transgresse not the bounds of modestie, but admitted it as indifferent for the use of a *Gentleman*. Yea, such *Recreations* as may seeme to undergoe the censure of Lightnesse, have I not only not reproved, but worthily approved, being with decencie used. Whereupon *Gregorie* saith, I admire King David a great deale more, when I see him in the *Quire*, than when I see him in the *Campe*: when I see him singing as the sweet singer of *Israel*, than when I see him fighting as the worthy warrior of *Israel*: when I see him leaping, than when I see him weeping: when I see him dancing before the *Arke*, than when I see him drawing forth his *armie* to the field. When David fought with others, he overcame others; he wounded others; he made others sicke. But when hee danced before the *Arke*, and delighted himselfe, he was overcome himselfe, he was wounded himselfe, he was sicke himselfe. But this sicknesse did rather affect him, than afflict him;

Omnium notarum peccatores; Et nulli in se penitentiae rati. Tertul. de Penit. in fine.

Quicquid reprehendendum non dandum est. Seneca de beneficiis. lib. 6. cap. 39.

Davidem saltantem, plus stupeo quam pugnantem.

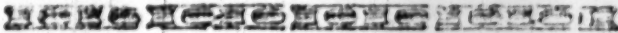


Moral. l. 27. c. 27. 2 Sam. 6. 14. 1 Chro. 15. 19.

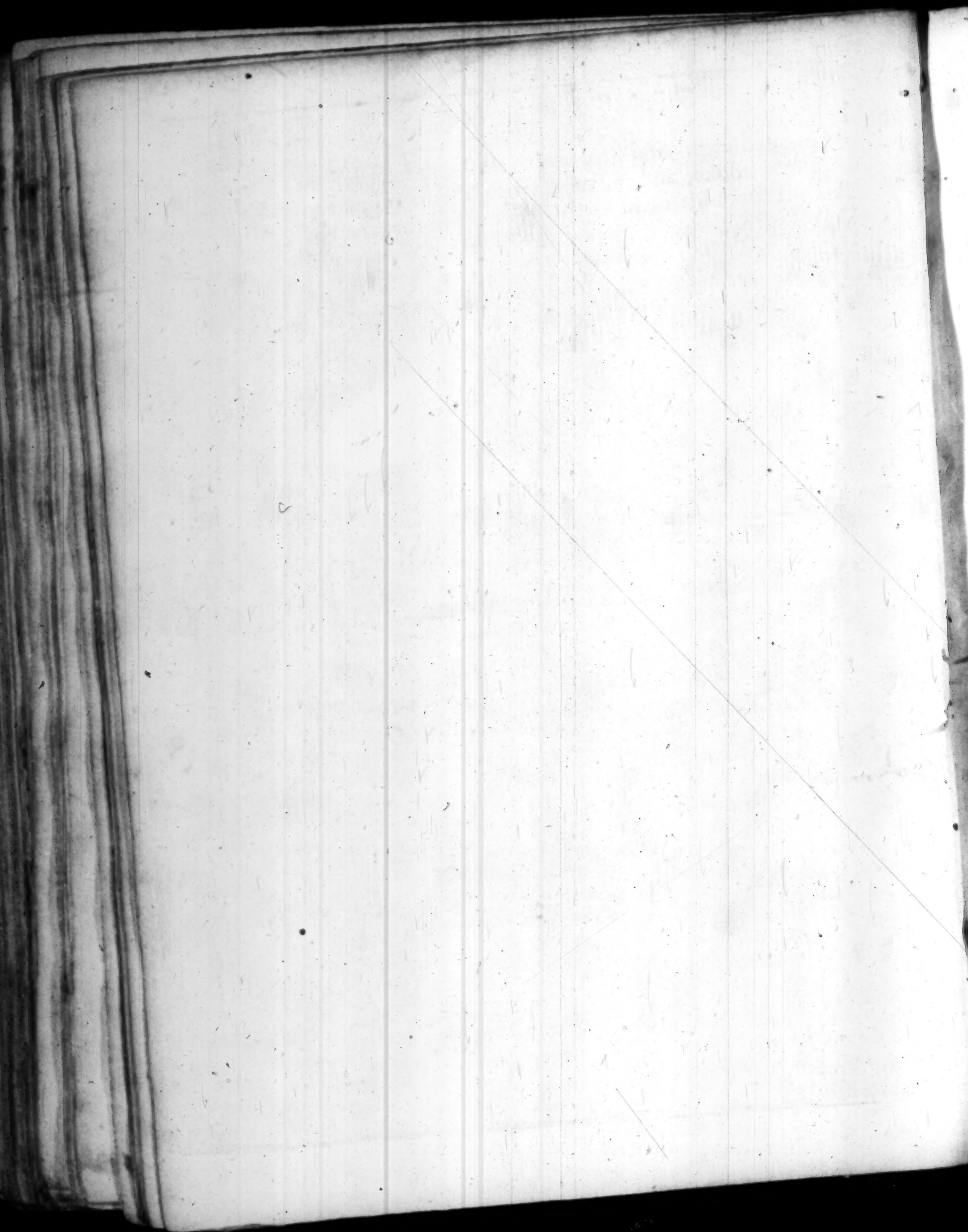
*Recreation.**Ludam (inquit)
ut illudant.**Bonus Ludus quo
Michol irascitur,
& Deus delecta-
tur. Greg. Mag.**Chrysost. in Gen.
Hom. 5. Tom. 6.
cap. 1.*

joy him, than annoy him. *I will play still* (sayes he) *that others may still play upon me. For it is a good sport when God is delighted, though Michol be displeased.* Whence you see, that it is not the *Recreation*, but the circumstance tending to that *Recreation*, which for most part giveth occasion of offence; as the *Time* when, Gods Sabbath is not to be dishonoured, nor our serious occasions intermitted; the *Place* where, the *Holy ground* is not by the feet of Lightnesse to be profaned, nor *Places* where *Justice* is administred; to the exercise of such delights inured; the *Persons* who, we must take heed lest the weakest of our Brethren be scandaled, or offence to any by our sports occasioned. Doing thus, we shall glorifie God, not only in this life, but in that best and blest life which is to come; if wee fall not backe into the same sinnes, but bid a long fare-well to the illusions of the Devill; if with diligent attention to the word of God, earnest desire of conversion, and continuall confession of our sinnes, we procure the carefull eye of the *Almightie* to watch over us. For it sufficeth him in his great mercy that we surcease from sinne, whereby wee shall be more easily moved to the practice of all good workes. Wherefore to conclude this *Observance* with that exhortation of golden-mouthed *Chrysostome*, to the end wee may render more honour to his Sabbath:

“ Let not any one hence-forth be scene trying maste-
 “ ries on Horse-backe, nor spending any part of the day
 “ in unlawfull meetings; Let not any one hence-forth
 “ consort himselfe in games at Cards or Dice, or the
 “ tumultuous noise which ariseth from thence. For
 “ I pray you answer mee (saith hee) what profit is
 “ there in fasting, if all the day eating nothing, you
 “ game, sport, sweate and forswear, and so spend the
 “ day in worse than nothing? Let us not, I beseech
 “ you, be so negligent in that weightie affaire of our
 “ salvation, but rather let our communication be of spi-
 “ rituall

“rituall things. And let every one take in his hand a
“godly booke, and calling his neighbours together,
“water both his owne understanding and theirs who
“are assembled, with heavenly instructions, that so we
“may avoid the deceits of the Devill. Performing
this, *Gentlemen*, your *Recreations* shall be health-
full to your selves, helpfull to your Country,
delightfull to the vertuous, and besee-
ming men of your ranke, no-
bly generous.







THE ENGLISH GENTLEMAN.

Argument.

*Of Acquaintance; Of the choice of Acquaintance;
Of constancie in the choice of Acquaintance; Of reser-
vancie towards Acquaintance; Of the absolute end of
Acquaintance.*

ACQUAINTANCE.



He comfort of an *Active* life consists in *societie*, as the content of a *Contem-
plative* consists in *Priva-
cie*. Intermiſſion of *Acti-
on* in the former, is a kinde
of death; Intention to
Devotion in the latter, is a
pleasant life. For solita-
rie places are the best for
prayer; but publike for
practice. We reade that Christ went out into a solitary
H h place,

Observat. 6.

*Of the use of
Acquain-
tance.*

*cnl. Dentatus
apud Senecam
de tranquill. anim.*


Acquaintance.

Maik. 1. 35.

Act. 6. 9.

Prov. 1. 20.

Deut. 14. 16, 17.



^a Bern. de vita solitaria.

^b Honores Mundi, tumores Mundi.

Eucler. Epist. Parave de contempt. mundi.

^c Omnis seculi honor, Diaboli est negotium. Hil. can. 3. in Matib.

place, and there *prayed* : but hee entered into the Synagogue, and there *preached* ; that such Libertines as were there trained might bee reclaimed. And *Wisdom* cryeth without, and uttereth her voice in the streets, that her words might bee practised. As there is no publike State which can subsist without commerce, trafficke, and mutuall society ; so there is no creature living, whose life would not bee tedious, being debarred from all use of company. There are two *Birds* which are noted both in divine and humane writ to be lovers of solitarinesse ; the *Owle* in the *Desart*, and the *Pelican* in the *Wildernesse*. Which two, among divers other birds, were accounted *uncleane*, and therefore were not to bee eaten by the *Jewes*. As retirednesse from occasions abroad, makes us more serious in occasions at home : so this privacie or solitarinesse makes the memory more retentive in affaires usefull to our selves, but withdrawes our hand from affording helpe or assistance to others. But life should bee communicative ; not only intending it selfe ; but labouring wherein it may doe good to any. For whereas Saint Bernard saith, that the ^a affinity is neere betweene the dwellers in a Cell and in heaven : it is to bee understood, that such whose mortified affections, and regenerate will have concluded all ^b worldly honours to bee worldly tumours ; and all ^c secular honour to be the Devils trafficke, have stepped neere unto heaven. Neither are we to conclude thence, that such who have to deale in the world, by commerce at home and abroad, are excluded from this affinity. For there are many (as we are to be charitably perswaded) who live in the world, & have to do with the world, yet are not of the world ; that is, are not so affected to the world, as they could not finde in their hearts to forgoe all things they have in the world, for the love of him that created the world. Yea, who will not say, and with much comfort

fort affirme, *We will seeke one good wherein consisteth all good, and that sufficeth; we will seeke one joy wherein consisteth all joy, and this onely joyes us.* It is *Grace* and not the *Place*, which saveth the soule. For as there may bee a *wolfe* in *sheeps cloathing*, so there may bee a *worldly minde* in a *Hermits dwelling*. Mans security is the deuills opportunity, which may be found in the *Wildernesse* as well as in the *World*; neither is the one place lesse subject to temptation than the other. The *Wildernesse* is secret, yet *Christ* was tempted in it. The *Night* is silent, yet doth that princely Prophet warne us, *To lift up our hands in the night watches of temptation.* For the life of man, as it is a continuall temptation, so is there neither time, place, sexe nor condition exempted from temptation. The *Monks Cell* and the *Monarchs Court* are equally subject to it. This, devout *Bernard* seemes to confirme in his description of such as professed a *Monasticke* life, saying; *They were large promisers, but slow performers, faire-tongued flatterers, but snarling back-biters, simple-seeming dissembliers, but malicious betrayers.* Again, *We* (saith hee) receive all into our *Monasteries*, in hope to better them; whereas in the *Court* it is more usuall, to receive such as are good, than to make them good: for we have found by experience, that more good men have decreased than profited in it. Hence we may conclude this point, that no place is privileged from temptation, neither *Cell* nor *Court*: but those places are, and have beene ever most subject to danger, where men were left to themselves to enter lists with temptation. Which proceedeth either from the naturall frailty of man, in that he falleth from best to worst; or his want of judgement to discern best from worst: whence the Poet most divinely concludeth;

*When want of judgement reignes in humane brest,
The best is aine for worst, the worst for best.*

Hh 2

God

Acquaintance.

Quatenus unum bonum in quo sunt omnia bona & sufficit.

Aug. Med.

** Greg.*

Diligenti Deum sufficit ei placere quem diligit, quia nulla major expectanda est remuneratio quam ipsa dilectio.

Leo Magnus.

Serm. 7. de jejunio.

Mat. 4. 1. 3.

Psal. 63. 4.

1 Tim. 2. 8.

Iob 7. 1.

Bernard. in 4. lib. de consid. ad Eugen.

In eodem Lib. c. 4.

Periclitatur castitas in deliciis, humilitas in divitiis, pietas in negotio, veritas in multiloquio, caritas in hoc nequam saeculo. Bern.

Acquain-
tance.

Gen. 1. 18.



Afranius.
Of the benefit
we reape by
Acquaintance
in matters of
discourse.



God in his sacred wisdom having created man, thought it not good that hee should bee alone ; and therefore made him an helpe meet for him. It was an excellent saying of that sage *Cynicke*, who seeing a young man all alone by himselfe, and demanding of him what he was doing, *I am talking* (quoth the young man) *with my selfe ; Take heed* (said hee) *thou talke not with thine Enemye*. For howsoever *Caro* might say in respect of the inward delight hee tooke in Contemplation, *I am never lesse alone, than when alone* ; we shall finde this true, that man is never more ready to give way to temptation, than when hee is alone. How needfull then is *Acquaintance*, being indeed the life of the living ; the particular benefits whereof extend to discourse, advice and action ?

It is *Experience* hath begot wisdom, and *Memory* as a mother hath brought it forth. Now, what experience could we gaine, if wee should only be left to our selves, and have none to helpe us in treaties or matters of conference ? It is said of *Demosthenes*, that he recovered his speech only by direction ; long would it be ere we attained to any perfection of speech, either in manner or matter, if we wanted these usuall helps of conference, which enable us *when, where* and *how* we should speake. For as the *Satyre* was afraid at the first sight of fire ; or that *Captaine*, who looking himselfe in a glasse when hee was angry, was affrighted with his owne countenance, so should we, having never consoorted or conversed with men, stand amazed when we approached their companie. For what is it that ministers boldnesse and audacity to men, save their usuall frequent of assemblies ? or what is it, that so much benefits their knowledge, but their acquaintance with such who are professants of knowledge ? *Plutarch* reporteth, that *Plato* came forth of *Asia* into *Cilicia*, for no other cause but onely to see his deare friend

friend *Phocion* the Philosopher. See here the love of good men one to another ; for amongst evill men can be no true friendship. For it is the ayme of acquaintance that makes it good or evill ; as to insinuate ones selfe into acquaintance for their owne ends, to wit, to profit by it, or worke on others weaknesse, this is acquaintance for *Macchiavells* Schollers, whose principall ayme is to undermine ; and under pretence of amity, shroud their villany. These hold concurrencie with *Frier Clement*, *Ravillac*, *Iaquey*, *Baltazar Gerard*. They have an open gate, but a shut countenance ; or if an open countenance, a close shut heart. *Aristotle* saith, that friendship is one soule which ruleth two hearts, and one heart which dwelleth in two bodies. Whereas these men, whose acquaintance hath relation to their owne peculiar ends, have a heart and a heart ; a Heart outwardly professing, and a Heart secretly practising ; a Heart outward, and a Heart inward ; outwardly pretending, and inwardly plotting. These are no Acquaintance for you Gentlemen ; their Hearts are too farre from their mouths ; learning to prosper by others errors. Yea, by often conversing and practising with others, no lesse cunning than themselves, they have so farre prevailed, as they are not onely able to match them, but out-strip them : *Serpens nisi serpentem comederit, non fit Draco* : These are they who hatch the Cockatrice egges ; come not therefore neere them, for The poyson of *Aspes* is under their Lips. Yea, they sucke the gall of *Aspes*, and the *Vipers* tongue shall slay them. Yet, to leave you alone without company, would make your life as much loathed, as choice of Acquaintance makes you love it. He is a weake Prince that enjoys an Empire without people ; and no lesse desolate or disconsolate is his state, who wants not for meanes, yet wants a friend to whom hee may impart his minde. Lend me your hands therefore (Gentlemen)

Acquaintance.

Amor a presente gaudet, absente dolet. Bern. sup. Cant.

Nil interest habere osium avertum, vultum clausum. Cicero.

No rust without mire, no corrupt heart without sinne.

Plin. in Nat. hist.

Iob 20. 16.

Acquaintance.

☞
Of the
choice of
Acquaintance in
matters of
advice.

Job 16.2.

Laert. in vit.
Periand.

Omnia pro ten po-
re; nihil pro veri-
tate. Optatus l. 1.
περίοδοι, αὐ-
τοδόν.
Ecclus. 13. 1.

men) and I will direct you in a way how to make choice of *Acquaintance* in matters of *Advice*, which is the second benefit redounding from the use of *Acquaintance*.

IF a man (saith Seneca) finde his friend sad and so leave him; sicke without ministring any comfort to him; and poore without relieving him: wee may thinke such an one goeth to jest rather than visit or comfort. Whence we may observe the office or condition of a friend, who, if his friend be sicke, he will visit him; if sad, hee will cheare him; if poore, hee will relieve him; if afflicted in minde, he will comfort him; otherwise his friendship is but dissembling, his visiting him, a meere mocking of him. Job called his friends *Miserable comforters*, because their discourses were rather afflictions than comforts, their counsels rather coratives than cordials, their exhortations rather scourgings and scollings, than soale-solacing refreshings. These doe not advise friends; but despise them; miserable are such Comforters. Wherefore I may well distinguish *Acquaintance* into two sorts; the one *Halcion-like*, come to us in a storme; the other *Swallow-like*, draw neere us in a calme. The former sort observe *Perianders* precept, *Shew thyselfe still the same, whether thy friend bee in prosperity or adversity*: but the latter observe that sentence of *Optatus*, *All for the time, but nothing for the truth*. All *Acquaintance* may be either compared to pitch staining, or to balme curing. Hee that toucheth pitch shall bee defiled therewith, saith the sonne of Sirach; such is the nature of much *Acquaintance*, especially in these latter dayes, where vanity is more affected, than the practice of vertue, which should be onely loved. Where many returne worse than when they went forth, confirming

firming that sentence, *Sanabimur, si separemur à cœtu*. But *Balme*, it refresheth, cheereth, and cureth; such is that *Acquaintance*, whose conceits are delightfull, discourse chearefull, and instructions fruitfull. These, if wee be at any time doubtfull, will advise us; if in necessitie, will releve us; if in any affliction either outward or inward, will beare a part with us, to allay griefe in us. A little *Stybiu* is too much, such are the first; a great quantitie of *Syrax* is too little, such are the last. A * *Iuniper-tree* maketh the hottest coale, and the coolest shadow of any tree: the coale is so hot, that if it be rak't up in ashes of the same, it continueth unextinguished by the space of a whole yeere: so doth true friendship or faithfull *Acquaintance*; it affordeth the coolest shadow to refresh us, and the hottest coales, implying fervour of affection, being once kindled, to warme us. When poore *Andromache* craved *Vlysses* advice, what he thought best to be done in behalfe of her young sonne *Astyanax*; *Conceale him* (said he) *this is the only meanes to save him*. This shewed his faithfulness in advising, albeit her Countries foe; for otherwise hee would have perswaded her to submit her selfe and him to the hand of the mercilesse souldier; or reape a benefit by their bondage, making them his owne Captives: As it is in the fable of the *Crow*, who coming to the *Eagle* that had got a Cockle, the fish whereof he could not get out neither by force nor art, hee counsell'd him to mount up on high and throw the Cockle downe upon the stones, and so breake the shell: now all the while did the craftie *Crow* stay below expecting the fall: The *Eagle* throwes it downe, the shell is broken, the fish by the *Crow* is taken, and the *Eagle* deluded. Many such Counsellors there be, who advise not others for their good, but their owne good. Others there be, who make use of their friends or acquaintance meereley for their

Acquaintance.

* Whose wood is sweetest, shade coolest, and coale hottest.

Fabiole Mans.
15.

Latrat, hac una salu. Sem. in Troad.

Acquaintance.

In *Tiberius*
time.

Pro. 27. 5, 6.

their owne ends ; and rather than they will be prevented of their aimes, they will expose the life and safetie of their friend to imminent perill. And these resemble the *Fox*, who seeing a *Chestnut* in the fire, made use of the *Cats* foot to take it out. But these are not those friends, whose *advice* is faithfull, as their friendship is firme and gratefull. Their aimes are indirect, their *advice* tends to their owne benefit, their counsell tastes of profit, and their directions become as pitfalls to their friends. Those to whom I would have *Gentlemen* knowne, are men of another ranke and qualitie, appearing like the *Canii*, *Seneca*, *Aruntii*, and *Sorani*; whose admirable vertues were inimitable in so corrupt a government. Neither would I have them to shake off these friendly *Monitors*, if at any time their *advice* relish not halfe well to their palate ; but rather honour them for their vertuous sinceritie, as *Epaminondas* honoured *Lysias*, *Agésilas* *Xenophon*, *Scipio Penetius*, *Alcibiades* *Socrates*, *Achilles Phœnix*, sent him by his father *Peleus*. For such as will not endure a friendly reproofe, I would have their *Acquaintance* doe with them as *Plato* did with *Dionysius*, who perceiving him to be incorrigible, left him. *The rebukes of a friend are better than the kisses of an enemy* ; for the one, though at first displeasing, tend (if rightly used) to his conversion ; but the other, though pleasing, tend (if not prevented) to his confusion. Had *Alexander* understood this aright, he would have preferred the faithfull advice of his affectionate *Cleus* before all his conquests ; for by his instruction might hee have learned *Humilitie*, which lesson had beene worth his worlds *Monarchie*. Had *Nero* that *President* of Tyrants, or *Monster* of men, given care to the wise *advice* of his loyall and learned *Seneca*, hee might have found a *Subject* to love him, a *Scholer* to live with him, a *Souldier* to fight for him, and a *Mo-*

ther

ther to bleſſe him. For ſurely, as of all poſſeſſions friendſhip is moſt precious, being ſuted with vertue, without which there is no true friendſhip; ſo are we to value the life of our friend as the crowne of our glory. For tell mee, are you ſad? your friends conceit, as a ſoveraigne receipt, will cheere you. Are you diſpoſed to be merry? Mirth alone, is a ſingle conſort, your friend will partake with you. Would you have one to paſſe the tedious night away, in telling tales, or holding you with talke? your friend will invent a thouſand paſtimes to cheere you, and make the night ſeeme leſſe tedious unto you. Is the burden of your griefes too heavy to beare? you have a friend to ſhare with you in your burden. In brieſe, want you comfort? he will ſupply it; want you meanes to releev your wants? hee will afford it; want you counſell? he will impart it; want you all that man can want? you want not a friend who will ſupply your wants with his want. And ſo I deſcend from the benefit redounding from *Advice*, to the third and laſt, which is the profit or benefit which redounds from one friend to another in every peculiar action, exerciſe or recreation.

Cicero, the glory of *Rome*, and flower of Orators, exemplifying the prowefſe of *Themiftocles* and *Epaminondas*, uſeth theſe words; The Sea ſhall ſooner overwhelm the Iſle it ſelfe of *Salamine*, than it ſhall drench the remembrance of the *Salamine* triumph: and the towne of *Leuctra* in *Bæotia* ſhall ſooner be razed, than the remembrance of the field there fought, forgotten. But howſoever theſe Monuments may be razed or defaced by continuance of time, ſure I am that the love which they ſhewed to their friends, even to the apparent danger of their owne lives, ſhall eternize their memory. *Pelopidas* a noble *Grecian*, ſkirmiſhing with the *Lacedemonians* againſt the *Arcadians*, untill ſuch time as being hurt in ſeven places, hee

Acquaintance.

Laert. in vit. Biant.

Suet. in Auguſt.

Tuſt. lib. i.

Of the benefit properly derived from one friend to another in every peculiar action

Acquain-
tance.

Plutarch. in Pe-
lopidas, initio.

Plutarch. in
Paulo Emilio,
fine.

Nihil tam æque
oblectaverit ani-
mum quam ami-
citia fidei. Sen.
in tranq. anim.

fell downe at last for dead. Then presently *Epaminon-
das*, out of a princely resolution and noble affection to
his distressed friend, stepping forth bestrid him, and
fought to defend his body, he alone against many; till
being sore cut on his arme with a sword, and thrust into
the brest with a pike, he was even ready to give over.
But at that very instant, *Agessipolis* King of the *Lace-
demonians* came with the other point of the battell in a
happy houre, and saved both their lives when they
were past all hope. Here see apparent arguments of
true love, mixed with a noble and heroick temper: for
friends are to be tried in extremities, either in matters of
state or life: in state, by relieving their wants; in life,
by engaging themselves to all extremes, rather than
they will suffer their friend to perish. These are they
who will latch the blow of affliction laid upon their
friends, with the buckler of affection; preferring death
before their friends disgrace. *Marcus Servilius* a vali-
ant Roman, who had fought three and twenty com-
bats of life and death in his owne person, and had al-
wayes slaine as many of his enemies as challenged him
man to man; when as the people of Rome resisted *Paul-
lus Æmilius* triumph, stood up and made an Oration
in his behalfe: in the midst whereof hee cast up his
gowne, and shewed before them the infinite skars and
cuts he had received upon his brest; the sight of which
so prevailed with the people, that they all agreed in
one, and granted *Æmilius* triumph. Here observe the
tender respect of one friend towards anothers honour:
there is nothing unassayed, nothing unattempted,
which may procure or further it. For this friendship or
combination of minds, as there is nothing more preci-
ous, so there is nothing which doth comparably de-
light or solace the minde like unto it, being faithfully
grounded. Their discourse like some choice *Musicke*
delights our hearing; their sight like some rare Object

contents

contents our *seeing*; their presence fully satisfies us in their *touching*; their well-seasoned jests (like some delicious *banquet*) relish our *tasting*; and their precepts (like sweet *flowers*) refresh our *smelling*. Thus is every *sense* satisfied, by enjoying that which it loveth: for as *senses* wanting their proper *objects*, become uselesse; so men, whether in prosperitie or adversitie, wanting *friends* to relie on, are wretched and helplesse: So as there is no greater *wildernesse* than to be without true *friends*. For without *friendship*, societie is but meeting, *acquaintance* a formall or ceremoniall greeting. Whereas it is *friendship*, when a man can say to himselfe, 'I love this man without respect of utilitie: for (as I formerly noted) those are no *friends* but *hirelings*, who profess *friendship* only to gaine by it. Certainly, whosoever hath had the happinesse to enjoy a true & faithfull *friend*, to whom he might freely impart the secrets of his brest, or open the *Cabbinet* of his counsels, he (I say) and only he hath had the experience of so rare a benefit daily redounding from the use of *friendship*: where two hearts are so individually united, as neither from other can well be severed. And as it is certaine, that in bodies inanimate, union strengthneth any naturall motion, and weakneth any violent motion; so amongst men, *friendship* multiplieth joyes, and divideth griefs. It multiplies joyes; for it makes that joy communicative, which before was single; it divideth griefes; for it shares in them, and so makes them lesse. Now perfection of *friendship*, is but a speculation, if wee consider the many defects which are for most part subject to all world'y *friendship*: yea, and as the world increaseth in age, so it decreaseth most commonly in goodnesse: for in *Courts*, are suits and actions of Law; in *Cities*, tricks and devices to circumvent; in the *Country*, ingrossing and regrating, of purpose to oppresse. It is rare to see a faithfull *Damon* or a *Pythias*; a *Pylades* or *Orestes*; a *Bitias*

Acquaintance.

*Vt flores qui
odore delictant.
Ibid.*

* The expref-
five Character
of a recall friend.

*Nam in foro sunt
lites & actiones
mol. ste. Possidip.
dict.*

Acquaintance.

*Siquis in hoc
mundo cunctis
vult gratus ha-
beri, Det, capiat,
querat, plurima,
pauca, nihil.
Plato.*

or a *Pandarus*; a *Nisus* or *Euryalus*. And what may be the cause of this, but that the love of every one is so great to himselfe, as he can finde no corner in his heart to lodge his *friend* in? In brieft, none can gaine *friends*, and make a saving bargaine of it, for now it is a rule commonly received;

He that to all will here be gratefull thought,

Must give, accept, demand, much, little, nought.

So as it may seeme, it is not given to man to *love* and to be *wise*; because the Lover is ever blinded with affection towards his beloved; so as, he dis-esteemes honour, profit, yea life it selfe, to hee may gratifie his beloved. But my opinion is quite contrary; for I hold this as a firme and undoubted *Maxime*; that he who is not given to *love*, cannot be *wise*. For is he *wise*, that reposeth such trust in his owne strength, as if he stood in no need of *friends*? Is he *wise*, who dependeth so much on his owne advice, as if all wit and wisdom were treasured in his braine? Is he *wise*, who being sicke, would not be visited; poore, and would not be succoured; afflicted, and would not be comforted; throwne downe, and would not be raised? Surely in the same case is he, who sleights the purchase of a *friend*, preferring his owne profit before so inestimable a prize. There is none, whether he be valiant, or a profest coward, but may stand in need of a *friend* in a corner. For be hee valiant, hee stands in need of a *friend* to second him; if a coward, he needs one to support him: Therefore, whosoever wanteth fortitude, whether it be in minde or bodie, let him embrace *friendship*; for if his weaknesse proceed from the minde, hee shall finde a choice receipt in the breast of his *friend*, to strengthen and corroborate him, so as griefe may assaile or assault him, but it cannot dismay or amate him. Again, if his weaknesse proceed from the bodie, that weaknesse is supplied by the strength of his *friend*, who will be an eye to direct him, and a foot

to sustaine him. *Telephus*, when he could finde none amongst his friends to cure his wound, permitted his enemie to doe it: and he who purposed to kill *Prometheus* the *Thessalian*, opened his impostume with his sword. If such effects have proceeded from enmitie, what rare and incredible effects may be imagined to take their beginning from amitie? Than which, as nothing is strieter in respect of the bond, so nothing is more continuat in respect of the time: being so firme, as not to be dissolved; so strict, as not to be anulled; so lasting, as never to be ended. Neither is this benefit, derived from friend to friend, onely restrained to matters of action or imployment, but extendeth it selfe to exercises of pleasure and recreation. For tell me, what delight can any one reape in his pleasure, wanting a friend to partake with him in his pleasure? Takes he delight in *Hunting*? let him choose *Acquaintance* that may suit him in it: not onely a *Hunter*, but one whose conceit (if occasion serve) can reach further; such an one I would have him as could make an *Embleme* of the Forest where hee raungeth, compose a *Sonnet* on the Objects which he seeth, and fit himselfe for ought hee undertaketh. Of which ranke, was that merry *Epi-grammatist*, (as it may be imagined) who being taxed for wearing a horne, and could not wind it, made this replie;

*My friend did tax me seriously one morne,
That I should weare, yet could not wind, the horne;
And I repli'd, that he for truth should finde it,
Many did weare the Horne that nere could wind it:
How's ere of all, that Man may weare it best,
Who makes claime to it, as his ancient Crest.*

To interveine conceits or some pleasant jests in our *Re-creations*, whether discursive or active, is no lesse delightfull than usefull: but these jests should be so seasoned, as they may neither taste of lightnesse, nor too

*Acquain-
tance.*

The benefits which redound from the mutuall union or communion of friends in the exercise of Pleasure.

*loci non sint ni-
mis salsi, multo
minus insulsi;
illi enim multum
officiunt; isti, nisi
per cachinnum,
parum proficiunt.*

Acquaintance.

*Vanitati proprie
festivitas cedit.
Cic. de orat. lib. 2.*

As many Stars
in the hea-
vens bee,
So many maids
ha's Rome to
welcome thee.
As many kids as
on the Downes
we see,
So many Pro-
stitutes in Rome
there bee.

much saltnesse. Jests *festive* are oft-times offensive, they incline too much to levitie; jests *civill* (for into these two are all divided) are better relishing, because mixed with more sobriety and discretion. *Catullus* answer to *Philippus* the Attorney, was no lesse wittie than bitter: for *Catullus* and he being one day at high words together; *Why barkest thou*, quoth *Philippus*? *Because I see a Theefe*, answered *Catullus*. He shewed himselfe a quick *Anatomist*, who branched man into three parts, saying, *That man had nothing but substance, soule, and bodie; Lawyers dispose of the substance, Physitians of the bodie, and Divines of the soule.* Present and pregnant was *Donato's* answer to a young Gentleman, who beholding a brave company of amorous Ladies and Gentlewomen, meeting *Donato* comming towards Rome, as one admiring their number and feature, said;

Quot cælum stellæ, tot habet tua Roma puellas.

by and by answered *Donato*;

Pascua quot hædos, tot habet tua Roma cinados.

Phædro being asked, why in the Collects, where *Christian Bishops* and *Pagans* be prayed for, the *Cardinals* were not remembred? answered, they were included in that prayer, *Oremus pro hæreticis & schismaticis.* Well requited was that young Scholler, who giving his Master this Evening salute: *Domine magister, Deus det tibi bonum sero*; was answered by his Master: *Et tibi malum cito.* Wittie, but shrewd was that answer of a Disputant in my time to his Moderator in *Posterior*: who demanding of him what the cause should be, that he with whom he disputed, should have so great a head and so little wit, replied; *Omne majus continet in se minus.* A base minde was well displayed in that covetous man, who unwilling to sell his corne while it was at an high price, expecting ever when the Market would rise higher; when he saw it afterward fall, in despaire hanged himselfe upon a beame of his chamber; which his
man

man hearing, and making haste, cut the rope and preserved his life: afterwards, when he came to himselfe, hee would needs have his man to pay for the cord hee had cut. But I approve rather of such jests as are mixed with lesse extremes: pleasant was that answer of *Scipio Nasica*, who going to *Ennius* house in *Rome*, and asking for *Ennius*; *Ennius* bade his maid tell him he was not within. So *Ennius* on a time comming to *Scipio*'s house, and asking whether he was at home? *I am not at home*, answered *Scipio*: *Ennius* wondering thereat; Doe I not know that voice (quoth hee) to be *Scipio*'s voice? Thou hast small civilitie in thee (answered *Scipio*) that when I beleev'd thy maid thou wert not at home, yet thou wilt not beleve me. Likewise to retort a jest, is an argument of a quicke wit; as *Leo* Emperour of *Bizantium* answered one, who being crook-backt, jested at his bleared eyes; saying, Thou reprochest mee with the defect of nature, and thou carriest *Nemesis* upon thy shoulders. *Domitius* reproaching *Crassus*, that he wept for a *Lamprey*; *Crassus* answered, but thou hast buried three wives without one teare. *Alexander* asking a *Pyrate*, that was taken and brought before him; How he durst be so bold to infest the Seas with his pyracie? was answered with no lesse spirit, That hee played the *Pyrate* but with one ship, but his Majestie with a huge navie. Which saying so pleased *Alexander*, that hee pardoned him: reaping especiall delight in that similitude of action, by which was transported the current of the Kings affection. Other *Conceits* there are more closely couched, covertly carried, and in silence uttered; as that of *Bias*, who, when an evill man asked him what goodnesse was; answered nothing: and being demanded the cause of his silence; *I am silent* (quoth he) because thou enquirest of that, which nothing concernes thee. The same *Bias* failing on a time with some naughtie men, by violence of a tempest, the ship wherein they were, became so shaken

Acquaintance.

Scipio Nasica.

Attergo Nemesis.

Acquaintance.

*Laert. in vit.
Biant.*

A rule of infallible direction, touching choice of Acquaintance.

*Quisquis plus
iusto non sapit,
ille sapit.
Martial. l. 14.*

Those jests are best seasoned, that are least salted.

shaken and tossed with waves, as these naughty men began to call upon the gods; *Hold your peace* (said Bias) lest these gods you call upon understand that you be here. But lest by dwelling too long upon jests, I forget the Series of my discourse, I will succinctly conclude this branch, with my judgement touching *Acquaintance* in this kinde. As I would have *Gentlemen* to make choice of their *Acquaintance* by their *sound*, so I would not have them all *sound*: Musicke doth well with *ayres*, but there is no Musicke in that discourse which is all *ayre*. My meaning is, I would not have these *Acquaintance* which they make choice of, all words or flashes of wit: for I seldome see any of these who are so verball, much materiall; or these who are all wit, but through height of a selfe-conceit they fall to much weaknesse. For these many times preferre their conceit before the hearers appetite, and will not sticke to lose their *friend* rather than their *jest*, which in my opinion is meere madnesse: for he that values his *jest* above his *friend*, over-values his conceit, and had need of few *jest*s, or great store of *friends*. I have knowne some *wits* turne *wittalls*; by making themselves *Buffoons* and stale *jesters* for all assemblies. Which sort are fitter for *Gentlemen* to make use of as occasion serves, than to entertaine them as *bosome-acquaintance*: for as the benefit which redounds to one from another in *action*, *exercise*, and *recreation*, is mutually imparted; so is the danger no lesse incident one to another, where the ends or uses are perverted. Thus farre have we proceeded in the discovery of those particular benefits which redound from *discourse*, *advice*, and *action*, by meanes of *Acquaintance*: being the Cement which so firmly joyneth minds together, as they may be encountred by extremes, but divided never. Now for as much as the essentiall triall of *Acquaintance* consists in matters of highest consequence,

we

we are now to addresse our selves to such a *choice*, as our *choice* may admit no *change*.

THe precept of that ancient *Sage* is worth remembering; *Follow such friends as it may not shame thee to have chosen*. Certainly, there is no one argument to evince man of indiscretion, more holding than this; That he makes no difference or distinction in the *choice* of his *friends*. In which respect, no man can bee too warie or circumspect, because herein for most part, consisteth his well-fare or undoing. It were meet therefore that a *Gentleman* made *choice* of such for his *friends* or *acquaintance*, as are neither *Timists* nor *Timonists*, *Fawners* nor *Frowners*. For the first sort, they are for all seasons, and all weathers; so as they may be fitly compared to the *Hedge-hogge*, who hath two holes in his sledge, one toward the *South*, another toward the *North*. Now when the *Southerne* wind blowes, he stops up that hole, and turnes him *Northward*; when the *Northerne* wind blowes, he stops up that hole likewise, and turnes him againe *Southward*. Such *Urchins* are all temporizers: they turne as the wind blowes, and sute themselves for euery occasion. These *friends* or *Acquaintance* who follow not us but ours, will be seene in all *Liveries*: *Princes* have felt the inconveniencie of them, and inferiour *States* have not beene free from them: but the highest *States* generally are most subject to these retainers;

For Princes by experience we have seene,

Abused most where most their trust hath beene.

Now there are two kinds of *Princes* (saith *Comines*) the one are so cautelous and suspicious, as they are scarce to bee endured: for they are almost come to that passe, as they thinke themselves ever deluded and circumvented. Such was *Dionysius* the tyrant of *Syracu-*

K k

Acquaintance.

Of the choice or judicious improvement of Acquaintance, in affaires of highest Consequence.

Amicos sequare, quos non pudeat elegisse. Bias.

Neither *Timist* nor *Timonist* are within the lists of *Acquaintance* to be entertained.

The *Timist* or *Time-observer* displayed and displaced,

-Nec suta fiducia regem Qualemvis plerunque suum nutuatur amicis.

Philop. Comin. l. 3.

sa,

Acquaint-
ance.

Sext. Aurel. in
Constant.

These *Timists*
have resem-
blance to those
applauding
Parasites, by
whom *Antio-
chus* was at one
time saluted
both ἐπιφάνης
and ἐπιμαρτυρῶν, a
glorious
Prince, and a
furious tyrant.
*Tam gravem ille
mibi nigri quam
limina ditis, Ore
aliud qui fert,
aliud sub pectore
condit. Homer.
lib. 2.*



sa, who grew so suspicious, as he would not trust any Barber to shave him, causing his owne daughters to learne to shave. Others there bee, who are so farre from harbouring suspicion, as being of a dull and lumpish wit, they scarce understand what is commodious for them, and what not. Such was *Domitian*, who cared more for catching of flies, than retaining of friends: being so farre from preventing danger, as he never fore-saw it, till he felt it. In these there is small constancy of mind; for as they easily discontinue friendship, they as easily decline from hatred and embrace friendship. *Constantine* the great, being a profest foe to all these *Timists*, or temporizing *Sycophants*, was wont to call them *Gnats* and *Moths* that pester a Princes Palace. So aspiring be their aymes, so base their meanes;

*Who like base Beetles as they have begun,
In every Cowheard nestle neere the Sun.*

Whence, as it may bee probably gathered, was that sentence derived, *Amici Curia*, *Parasiti Curia*; fawning rather than friending, tendring onely love where they hope to receive gaine. These, as they have *Ianus* front, for they carrie two faces under one hood, so have they *Simons* heart, professing love, but practising hate: of which sort the ever-living *Homer* thus concludeth;

Εχθρὸς γὰρ καὶ τὸ εὖαις αἰδοῦ πύλῃν,
Ὅς κ' ἐπεσφύη καὶ δει ἐν φρεσὶν, ἀλλὰ δὲ εἶπε.

*Theres nought on earth I more detest,
Than sugred breath in Serpents brest.*

Whence it was that the great spirited *Byron*, who shewed more passion than resolution at his death, howsoever during all his time none was ever held for a more brave or noble Souldier; perceiving his trust (as he collected) betrayed by *La Fin*, with whom he had conspired, and by whom his practice was disclosed, he confessed that *La Fin* had bewitched him, exhorting his

his Hoast to be wariie of him, lest he should delude and circumvent him with his impostures. For certainly, as more expresse appeared, not onely at the time of his execution, but in all the passages of his practice, as he had reposed great trust in *La Fin*, in the whole management of that businesse; so having seene his trust weakned, and those many protestations of amity infringed, (though in practices of that nature there can bee no true league of *friendship*) it moved him no lesse to impatience, than the discovery of his Treason. But these fawning friends or *Timists* which wee have now in quest, as they are onely for the present time, so will they undertake many times the most enormous and indirect course to raise their hopes, that can bee devised. When the rash-aspiring *Catiline* had promised to divulge those new tables, wherein were contained the proscription of the rich, Magistracies, Priest-hoods, rapines, and all other insolencies, which either the shooke of warre, or will of the Conquerour gives way to; hee had followers enow upon the instant to second him in his hatefull courses: being such as either his youth had made him acquainted with, or his dissolute course had consorted with: which unhappy followers made him doubtlesse, more violent in his attempts, and lesse considerate in his directions. How needfull then is it, to prevent the occasion of so maine an inconvenience? How expedient is it to avoid the frequent or society of such, as will not sticke to bee assistants in mischief? How consequent a thing is it, to weane ones selfe not onely from their familiarity and inward acquaintance, but even from so much as conversing with them or writing to them. *Themistocles* was suspected to be knowne to *Pausanias* treason, although most cleare of himselfe, because he wrote unto him. For as the nature of man is originally depraved, so by consorting with vicious

Kk 2

men

Acquaintance.

Cum Catilina polliceri novas tabulas, proscriptiones divitum, magistratus, sacerdotia, rapinas, alia omnia que bellum atque libido victorum fert. Salsus.

Plures homines pudore magis quam bona voluntate prohibitis abstinent.

Esse inter nocentes innoxium crimen est. Cyprian. Epist. 2.

Acquaintance.

Campanus.



Peccatum semper
pregnans, aliud
ex alio gignit.

Vitia morbi sunt
animi. Sen.

Vitia ad vitios
serpant & con-
tacta nocent. ib.

* Faciunt favos
& Vespa, faci-
unt Ecclesias &
Marcionistae.
Tertul. l. 4. cont.
Marcionist.

men the arme of sinne becomes strengthened. The Ful-
"ler (as it is in the fable) would by no meanes suffer the
" Collier to dwell with him under one rooffe, lest hee
" should soile what he had rinsed. Which *fable* hath
a morall relation to the course of our life, and the na-
ture of such as wee usually consort with: for there is
a traffique or commerce as well of manners as persons,
of vertues and vices, as other commodities. The *Ba-
bylonian* hath beene naturally said to be arrogant, the
Theban passionate, the *Iew* envious, the *Tyrian* cove-
tous, the *Sidonian* a rioter, the *Egyptian* a forcerer:
neither did these nations keepe these vices to them-
selves, for they induced others likewise, to whom they
had recourse and commerce, to be affected to the like:
for the very *Egyptians* had so bewitched *Cesar* him-
selfe with their illusions, as hee gave great attention to
them; as *Alexander* was delighted with the *Brach-
manes*. For *Vice* is such an over-growing or wilde-
spreading weed, as there is no soyle wherein it likes
not, no kinde of nature (of what temper soever) it in-
vades not, and invading surprizeth not. To the *Body*,
diseases are infectious, to the *Minde* are vices no lesse
obnoxious: for *vices* are the *diseases* of the *minde*,
as *infirmities* breed *distempers* and *diseases* to the *Body*.
So as, whether wee observe the state of *Church* or
Common-weale, we shall finde *vices* to bee of a nature
no lesse spreading than *diseases*; neither the state or
Symptome of the *minde* lesse endangered by the infu-
sion of the one, than the *body* by the infection of the
other. For as the state *Politicke* is much weakned by
the haunt of these vices, so is that mourning *Dove* the
Church, many times afflicted to see herselfe torne with
Schismes and divisions: where as **Wasps* make ho-
ney-combes, so *Marcionists* make Churches. How
needfull then is it to divide our selves from the con-
forts of vice, without entertaining the least occasion
that

that might induce us to give consent to her followers ? *Augustus* wore ever about him, for preservative against thunder, a *Seales skinne*, which *Plinie* writes checketh lightning ; as *Tiberius* wore alwayes about his necke a *Wreath of Laurell*. But let us carrie about us that *Moli* or herbe of grace, whose precious juyce may repell the spells of so enchanting a *Syren*. For as the *Vnicornes* horne being dipt in water, cleares and purifies it, so shall this soveraigne receit cure all those maladies, which originally proceed from the poyson of vice. The mind so long as it is evill affected, is miserably infected. For so many evils, so many *Devills*, first tempting and tainting the soule with sinne, then tearing and tormenting her with the bitter sense of her guilt. Saint *Basil* saith, that passions rise up in a drunken man, like a swarme of *Bees* buzzing on every side ; whatsoever that holy Father saith of one vice, may be generally spoken of all : so as wee may truly conclude with that Princely Prophet ; *They come about us like Bees* : though they have honey in their thighs, they have stings in their tailes, wounding our poore soules even unto death. Requisite therefore is it to avoid the society of such whose lives are either touched or tainted with any especiall Crime ; these are dangerous Patternes to imitate, yea, dangerous to consort with ; “ for as the *Storke* being taken in the company of the “ *Cranes*, was to undergoe like punishment with them, “ although she had scarce ever consented to feed with them ; so be sure, if we accompany them, we shall have a share in their shame, though not in their sinne. Avoid the acquaintance of these Heires of shame, whose affected liberty hath brought them to become slaves to all sensuality, and sure ere long to inherit misery. Give no eare to the *Sycophant*, whose sugred tongue and subtil traine are ever plotting your ruine ; hate the embraces of all insinuating *Sharkes*, whose smoothnesse

Acquaintance.

Qua male officitur, misere inficitur.

Quot vitia, tot Dæmonia.

Tot Dæmonia, quot crimina. Eniferus.

Si imbeciles ex-
istimari volumus,
non solum nos ab-
stinere, verum
etiam nostris co-
mites prestare
debemus, &c.
Pro incerta spe,
certa præmia.
Salust.

Acquaintance.

*Gratia qua coeat
ficti male-farta
sodalis Est velut
in Siculo Scylla
cavenda mari.
Pub Faust.
Andrel.*

Pro. 25. 5.

The Timonist.
or Time-de-
tracter disco-
vered and dis-
carded.



Arist. Hist. anim.

*Nosque ubi pri-
mus quis oriens
est et anhelus
ill. a sera rubens
ac. endae lumina
vestit.*

will worke on your weaknesse ; and follow the Poets advice ;

*Avqid such friends as feigne and fawne on thee,
Like Scylla's rocke within Sicilian Sea.*

So dangerous are these Syrenian friends, that like the Sicilian shelves, they menace shipwracke to the inconsiderate failer. For these, as they professe love, and labour to purchase friends ; so their practices are but how to deceive and entrap those to whom they professe love. Whence it is that Salomon saith, *A man that flattereth his Neighbour, spreadeth a net for his steps.* That is, he that giveth eare to the flatterer, is in danger, as the bird is before the Fowler. Hee whistleth merrily, spreadeth his Nets cunningly, and hunteth after his prey greedily. And let this suffice to bee spoken for the Timist, who professeth observance to his friend onely for his owne end.

Now Gentlemen, as I would not have you to entertaine time with fawnes, so neither with frownes. The former, as they were too light, so the latter are too heavy. The one too supple, the other too surlic. For these Timonists (for we have done with our Timists) as Cicero said of Galba's leaden and lumpish body, *His wit had an illlodging*, are of too sullen and earthy a constitution. It is never faire weather with them, for they are ever louring, bearing a Calender of ill weather in their brow. These for the most part are Male-contents, and affect nothing lesse than what is generally pleasing : appearing in the world naturalized Demophons whose humour was to sweat still in the shadow, and soake in the Sunne. So as, howsoever they seeme seated in another Clime, for disposition they are like the Antipodes unto us, opposing themselves directly against us in all our courses. They are of Democritus mind, who said, *that the truth of things lay hid in certaine deepe mines or caves ;* and what are these but their

their owne braines? For they imagine, there can be no truth, but what they professe. They proclaime defiance "to the world, saying; Thou miserably deluded world, "thou embracest pleasure, wee restraime it. Thou for "pleasure doest all things, wee nothing. Now who would not imagine these *Stoickes* to be absolute men? Such as are rare to see on earth, in respect of their austeritie of life, and singular command over their affections? Such as are divided (as it were) from the thought of any earthly businesse, having their Mindes sphered in a higher Orbe? Such as are so farre from intermedling in the world, as they dis-value him that intends himselfe to negotiate in the world? Such, as when they see a man given to pleasure, or some moderate *Recreation*, whereby he may be the better enabled for other employments, sleight him as a Spender of time, and one unfit for the societie of men. Such, as say unto *Laughter*, *Thou art mad*; and unto joy, *what meanest thou*? Such as take up the words of that grave Censor in the Poet;

*Tak'st thou delight to trace those pathes,
where worldlings walked have,
Which seldome doe refresh the Minde,
but often doe deceive?*

Yet behold, how many times these mens severity comes short of sinceritie! They will lay heaue burdens on others shoulders, which they will be loth to touch with the tip of their finger. The Taskes which they impose on others are insupportable, the pressures they lay on themselves very easie and rolerable. Of this ranke was *Aglataidas*, of whom that noble and faithfull Historian *Comines* writeth, saying; While he served in the Campe he was of a most harsh and austere condition, doing many things perversly, and desiring rather to be feared than loved. Such was this *Timon*, from whose name wee entitle these *frowning friends*, who

Acquaintance.

*Tu voluptatem
complecteris, nos
compesimus.*

*Tu omnia voluptatis
causa facis,
nos nihil.*

*Sen. de malis ac-
cidentibus bonis.*

Lib. 1.

*Neu tibi pulchra
patent ceteri vesti-
gia mundi,
Fallere quae citius
quam renovare
solent?*

Acquaintance.

Plutarch.

who can hardly be true friends to any, being so opposite or repugnant to all, as they can scarcely hold concurrence with any. Neither was this *Timon* (as *Plutarch* reporteth of him) only harsh and uncivill towards men, but towards women also: so as going forth one day into his Orchard, and finding a woman hanging upon a wilde Fig-tree: *O God* (quoth he) *that all trees brought forth such fruit!* Unfit therefore was this *Timon* for the *Acquaintance* of man, who profest himselfe so mortall and irreconciliable an enemy to the sociablest and entirest *Acquaintance* of man. So as, these *Timonists* are to be cashiered for two reasons; first, for their owne harsh and rough condition; secondly, for the unjust grounds of their opinion, which dissents so far from societie, as it disallowes of *Marriage*, the ordinary meanes appointed to preserve societie. So as, leaving them and their opinion, as already evinced, wee will descend to make choice of your neereft *Acquaintance*, (I meane) the choice of your wife; the first day of which solemnitie promiseth either a succeeding *Iubile*, or a continued Scene of sorrow, where nought is sung but dolefull *Lachryme*.

What directions are to be observed in the choice of a wife.

Gen. 2. 23.

It was pleasantly spoken of him who said; *Wives are young mens Mistresses; Companions for middle age; and old-mens Nurses*. The first sort take as much content in wearing their mistresse favour, as winning it; the second sort in winning rather than wearing it; the third neither in wearing nor winning it, but like children, to be cherished and cockered by it. The second sort are we only to speake of, where *wives* are to be made *companions*, and such entire ones, as they are *bone of your bone, and flesh of your flesh*. In the choice whereof, we will propose such necessary cautions, as shall be no lesse usefull to your selves, if rightly observed, than motives of comfort, if duly and exactly considered. He was reputed one of the wise men, that made answer

to

to the question; *When a man should marry? A young man not yet, an elder man not at all.* Of which opinion was *Arminius* that Ruler of *Carthage*, whose harsh conceit of mariage proceeding either from personall disabilitie, or some experience of womans levitie, deserves small approbation. For had it beene *Arminius* fortune to have matched with *Arminia*, hee would doubtlesse, rather have fallen into admiration of so sacred a rite, than into distaste of it. For this Noble Lady, being bidden to King *Cyrus* wedding, went thither with her husband: at night when they were returned home, her husband asked of her, how shee liked the Bridegroom, whether shee thought him to be a faire and beautifull Prince or no? *Truth* (sayes she) *I know not: for all the while I was forth, I cast mine eyes upon none other, but upon thy selfe.* Or had *Calanus* prevented *Hiero* of his choice, he would have fallen from his *Stoicall* dreame to a *Nuptiall* song; for one of *Hiero's* enemies reproching him with a stinking breath, hee went home and questioned his wife why shee told him not thereof; but what answer gave this continent Ladie? *Surely* (said she) *I thought all men had the same favour.* Or had *Timon* attained the happinesse to joyne hands with *Theogena*, wife to *Agathocles*, he had not inveighed so much against the state of *Marriage*; for this renowned Lady shewed admirable constancie in her husbands greatest misery, shewing her selfe most his owne, when hee was relinquisht and forsaken of his owne, saying, *That shee was not given him to be a sharer only in his prosperitie, but in what fortune soever should befall him.* Or had *Zenocrates* enjoyed *Zenobia*, hee would no lesse have admired his fortune, than be-shrewed himselfe for depriving himselfe so long of so sweet a Companion. For this princely Ladie, after the death of *Odonatus* (though a *Barbarian* Queene) yet by her reading of both *Roman* and *Greeke* Histories, so

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Acquaintance.

The harsh and heremiticall conceit of the *Carthaginian Arminius*, touching *Marriage*.

Se non prospera tantum, sed omni fortuna in se societatem.

Acquain-
tance.

—vix ullaperen-
nior urna est
Vel tibi grata
magis, proprio
quam corpore bu-
sum
Condere. —
—una requies-
cit in urna. Ovid.
Met. lib. 4.

Hebr. 13. 4.

Arist. lib. 1. Po-
lit. cap. 1.
Eam eligas ma-
gistrum, quem
magis admodum
cum videas,
quam cum au-
dit. Seneca.

managed the State after the decease of her husband, as shee retained those fierce and intractable people in her obedience: being a woman no lesse absolute for learning, than discreet governing: for she abridged the *Alexandrian*, and all the *Orientall* Histories, (a taske of no lesse difficultie than utilitie) whereby she attained the highest pitch of wisdom and authoritie. Or had *Aristippus* beene so happie as linked himselfe with *Artemisia*, he would have preferred so kinde and constant a yoke-fellow before all exteriour contemplations: for this chaste and choice Lady, after the death of her beloved *Mansolus*, thought it not sufficient to erect a glorious monument in his memory, but to enshrine him in her owne bodie, by drinking his ashes, and interring him in herselfe. Many such eminent women may wee reade of in Histories both divine and humane, whose vertues have equalled, if not surpassed most men. So as, howsoever it was the *Milesian Thales* his saying, that he had cause to give Fortune thanks for three things especially; first, for that he was a man, and not a beast; secondly, that he was a man, and not a woman; thirdly, that he was a Greeke borne, and not a Barbarian: Women there be whose more noble endowments merit due admiration, because as in their sex weaker and inferiour, so in the gifts of the minde richer and superiour. But now to our *Choice*: for it is to be received as already granted, being by the authoritie of an Apostle confirmed, that *Mariage is honourable among all*: and every honourable thing is more eligible than that which is not honourable. So as he that shunneth *Mariage*, and avoideth societie, is to be esteemed a foe to humanitie, or more than a man; as he whom *Homer* reprehendeth, saying: *That he was tribe-lesse, law-lesse, and house-lesse*. I could wish every young *Gentleman* to make that *Choice* of his *Mistresse*, which *Seneca* would have one observe in the choice of a *Master*; *Choose him for thy Master,*

Master (saith he) whom thou mayest more admire, seeing him, than hearing him. Neither altogether, as Egnatius in Catullus, is brought out shewing the whitenesse of his teeth: for all outward perfections, are but as fuell to feed desire, without that inward faire, which onely maketh woman worthy loving. For what is a beautifull complexion, being an exterior good; or that which Euryclea his nurse praised, when she washed the feet of Ulysses, namely, gentle speech, and tender flesh, wanting those inward graces, which truly adorne and beautifie women? So as it is much better to follow his direction in the choice of a wife, who said, that they
 "were to be chosen ^a *Modestia non formâ*; which *Modestie* cannot admit of this ages vanitie, where there
 "nothing is lesse affected than what is comely. For,
 " ^b these garish fashions agree well with none but prostitutes and shamelesse women. ^c Neither can that face
 "be a good one, which stands in need of these helpes. For
 " ^d what madnesse is it to change the forme of nature, and
 "seeke beantie from a Picture? ^e Which Picture is vices posture, and the ages imposture. ^f Neither doe these
 "affected trumperies, nor exquisite vanities become a
 "Christian. ^g For what is more vaine, than dying of the
 "haire, painting of the face, laying out of breasts? ^h Doe
 "not say that these can have shamefast mindes, who have
 "such mandring and immodest eyes. ⁱ For the habit of the
 "minde is to be discerned by the carriage: so as even in
 "motion, gesture, and pace, is modestie to be observed.
 "How miserable then is the state of these phantasticke
 "Idols, who can endure no fashion that is comely, because it would not be observed? How base is her
 "shape, which must borrow complexion from the shop?
 " ^k How can shee weepe for her sinnes (saith S. Hierome)
 "when her teares will make furrowes in her face? With
 "what confidence doth she lift up her countenance to heaven, which her maker acknowledges not? ^l I would, I

Acquaintance.

Egnatius quod candidos habet dentes venid: i usquequaque seu ad verum est subfellum. Id. Catull. in lib. E. eg.

^a Epictet. Enchirid.

^b Cyr. de disciplina & habitu virg.

^c D.

^d Petr. Mart. in

2 Reg. 9. 30.

^e Cyprian.

^f Amb. Hexam. lib. 6. cap. 8.

^g Hieron.

^h Iunius.

ⁱ Aug. de christ. fide.

^j Ambros. lib. 1. de offi. cap. 18.

^k Hier. ad Furiam de vid. Ser. Tom. 1.

^l Tertul. de bab. Mul. cap. 7.

Acquaintance.

^m Scult.

ⁿ Cyprian. in lib. de bas. virg.

^o Vict. ad Sal. morem.

^r Tho. Hudson.

^q Clemens Alex. const. Apost. l. 1. cap. 9.

^r Hier. de exitu Loc.

"poore wretch (saith Tertullian) might see in that day of
"Christian exaltation, whether with Ceruffe, and Ver-
"million, and Saffron, and those tyres and toyes upon
"your head, you are to rise againe! which if they doe,
"they shall certainly witnesse against them, ^m to re-
ceive the reward of their painting in a Lake of tormen-
ting. ⁿ For these are they who lay hands upon God, cor-
recting with a hand of contempt the workmanship of God.
These never carry a box of ointment to bestow on the
members of Christ, but a ^o box of complexion they have
in readinesse to bestow on a cheek. Which sort of
Wantons (for how should I otherwise terme them)
are well displayed by one in their colours after this
manner;

P Shee surely keeps her fault of Sex and Nation,
And best alloweth still the last Translation:
Much good time lost, shee rests her faces debter,
Sh^{as} made it worse, striving to make it better.

This introduced ulcer, which is now esteemed no sore,
because custome hath taken away the sense of a sore,
how much it was abhorred formerly, may appeare by
that command or constitution purposely exhibited to
restrain it. ^q Doe not paint thy face which God hath made.
But if our women would but consider how hatefull
these abuses are in the sight of the Almighty, yea, how
much they were loathed even of all honest women in
former ages, they would distaste them, sure I am, farre
more than they affect them. For if we will credit Sainr
" ^r Hierome, writing to Marcella, who saith; That those
"women were matter of scandall to Christian eyes, which
"painted their faces and eyes with Vermillion, and such
"like adulterate complexions. Yea he writes, That Ma-
"ximilla Montanus his Prophetesse, a woman-devill, by
"command from him whom shee served, did use to paint.
"So Festus Pompeius saith, That common and base
"Whores, called Schoenicolæ, used daubing of them-
"selves,

"*selves, though with the vilest stuffe.* So did the *Druids* amongst the *Romans*, expressly shadowed by the Poet;

"*Preserve what Nature gave you, nought's more base Than Belgian colour on a Roman face.*

"*So did our ancient Britaines*, but not to make their faces more amiable, but to appeare more terrible to the enimie. Thus much, *Gentlemen*, I thought good to write, before you make your choice, that you may see who are worth loving before you make your choice.

"*There is one flower to be loved of women, a good red, which is shamefastnesse;* Here make your choice, and you shall finde farre more content in a native than artificiall blush. For as *Diogenes* said to one that had appointed his haire;

"*Take heed that thy smelling head bring thee not an ill-smelling life;* so beware lest these perfumed Ones become not polluted Ones. For whosoever shall use them, I cannot choose but suspect them: howsoever I have read of some that maintained the use of painting, grounded upon these ensuing respects;

"*Such a cause there may be* (saith one) *that women may use painting, and without sinne:* As for example, if it be done of purpose to cover any blemish or deformitie.

"Likewise, if the husband command that his wife should doe it, to the end that among other women shee might appeare more amiable. Which opinion seemes likewise confirmed by another, who affirms,

"*That to receive more beantie by attire or painting, though it be a counterfeit worke, yet it is no mortall sin.*

"So as *Platina* writeth, that *Paulus Secundus*, Bishop of *Rome*, used to paint himselfe. Whom if *Diogenes* had scene, he would doubtlesse have said to him, as hee once said to a youth too curiously and effeminately

"*drest: If thou goest to men, all this is but in vaine; if unto women, it is wicked.* Wicked surely, it cannot choose, being (as it were) a reprovng or reforming of the *Almightie*, whose workmanship is so absolute, as it

Acquaintance.

Vit. ad Salomonem.

Caesar. in Commentis.

Nazian. contra mulieres immodice cemptas.

Laert. lib. 6. Optimis sunt odores qui odorant mores, aliter non sunt flores sed fiores.

Lessius de Justitia & jure. lib. 4. cap. 4 fol. 802.

Pet. Algora in Compendio Manu il. Natur. c. 29. Num. 19. fol. 257.

Acquaintance.

Laert. in vit.
Cleb.

admits of no correction. Take heed therefore that you be not taken with one of these *Idols*, as *Pigmalion* was with his *Image*; but so direct your affections, as she may be worthy your embrace, whom you shall choose. Which that you may the better effect, follow the *Sages* advice in your choice: *Match with your equall*. If not in fortunes, for so both may prove beggers, at least in descent: so will she the better content her selfe with your estate, and conforme her the better to your meanes. For I have seldome seene any difference greater, arising from *Marriage*, than imparitie of birth or descent, where the wife will not sticke to twit her husband with her *Parentage*, and brave him with repetition of her descent. Likewile, as I would not have you to entertaine so maine a businesse without mature advice, so I would not have you wholly rely upon a friends counsell; but as you are to have the greatest Oare in the Boat, so to make your selfe your owne carver: for he that is enforced to his *Choice*, makes a dangerous bargain. Wherefore ground your *Choice* on Love, so shall you not choose but like; making this your conclusion;

To her in Hymens bands I'le nere be tide,

Whom Love hath not espous'd and made my Bride.

For what miseries have ensued on enforced *Mariages*, there is no Age but may record: where rites enforced, made the hands no sooner joyned, than their minds divorced, bidding adue to Content, even at that instant when those unhappie rites were solemnized. The next Observance in making your *Choice*, is matter of *Portion*; a businesse not altogether to be neglected; for if she be a good wife, a good *Portion* makes her no worse: and if an ill one, she had need of a *Portion* to make her better. For he hath a hard bargain that hath neither *portion* in a wife, nor out of a wife. We would account him a weake and simple man, that would enter bond without either consideration or securitie to keepe him harme-

harmelesse. You are sure to be *bound*, be not so farre from consideration, as have nothing to shew for your selfe for your own security. I can commend his wit, who having made *choice* of a *Proportion*, moving enough to gaine affection, was not content so, but he must know further touching her *Portion*; that as her *Proportion* procured love, so her *Portion* might enable him how to live: like a quicke Epigrammatist he proceedeth thus;

*I got a Portion and Proportion too,
One got, the other I desir'd to know,
Which knowne, though at that season I was free,
A thousand pound cost me my Libertie.
O foole (quoth my Alexis) to be bound
To thralldomes yoke, to gaine a thousand pound!
Content thee friend (said I) for wot'st thou what,
I have beene bound for a lesse summe than that,
Yet nere was Bankrupt, but if so I doubt
To lose by th' bargain, I will banke her out.*

It is a true saying, Something hath some favour; where- as he that neither gets good *wife* nor good *portion*, will make but a hard sayer. For he that wants a *wife* to che- rish him, had need of some money to cheere him. Ha- ving now made *choice* of your *wife*, being so well dispo- sed (as it is to be intended,) she should not be much re- strained: for shee hath alreadie resolved to be no gad- der, but in resemblance of the *Snail*; a good House- keeper. The *Grecians* accustomed to burne, before the doore of the new married, the axletree of that coach, wherein shee was brought to her husbands house, let- ting her to understand, that she was ever after to dwell there. Which custome shee approveth, having made her *family* her *common-weale*, where she addresseth her selfe to governe without intermedling in others affaires. Neither is she only to be freed from restraint of liberty in going abroad, (for her occasions call her, or else she could be contented to be housed for ever:) but in her

*Acquain-
tance.*

Portion and
Proportion.

desire

Acquaintance.

^a *Ubi Deus est, ibi pudicitia.*

Hieron. ad Flavianum de vid. Serm. Tom. 1.

^b *Velamen istud An. i. h. i. i. ibid.*

desire of apparell, or any thing else that shee affecteth. For wheresoever *Christ* is, there is ^a *shamefastnesse*; like as wheresoever *Antichrist* is, there is ^b *shamelesnesse*. And this *chosen vessell* well understands that all garish and gorgeous attire, is the attire of sinne, which shee will not so much as partake with, having learned how that *Modestie* is the only ornament which becometh a *Matron*. Wherefore, you should much wrong your *Choice* to restraîne her from the use of any pleasure which she affecteth: for so well disposed is she, as shee affecteth no other pleasure than to converse with *Vertue*, which she holdeth at a higher rate than to be purchased with a masse of treasure. But admit it were your fortune to bestow your selfe on one, whose *Licentious affection* might second *Faustina's*, whose pride *Sempronia's*, and whose shrewd tongue *Zantippe's*: you must make a vertue of a necessitie, and so learne to inure you to patience, as you may be able by continuall exercise to encounter and subdue the violentest passions. How wisely did *Aurelius* cover his *Faustina's* shame, labouring to reclaim by mildnesse, when he could not prevaile by bitterness? How discreetly was *Sempronia's* proud humour curbed, and with as little impatience as might be reprov'd? How resolutely did *Socrates* forbear his wife *Zantippe*, though a froward woman, because he thought he might better and with more patience converse with others? For *Marriage* is no such merchandize, as to promise returne with advantage to all factors. There is a ceremoniall custome used by the Duke of *Venice* upon the *Ascension* day, to goe in a vessell called the *Bucentor*, made Galley-wise, with other Nobles a mile or two into the Sea: casting a Ring into it, (by which ceremonie they wed the Sea) that it may never leave the Citie upon drie land. Certainly, whosoever he be that marrieth a *wife*, empledging his faith unto her by a Ring, must not thinke that he hath brought

brought his ship to a perpetuall harbour, but rather that he is now putting off from Land, and entring the maine Ocean, where he is to encounter with many violent blasts, contrary winds, surging waves, ebs and flowes, which will not end till his journey end. It were wisdom therefore to beare what we may not avoid: considering, that as the *Marriage* state is subject to many occurrences, so it is endowed with sundry excellent privileges, as the gravitie of the state requireth: As in *Rome*, the *Lex Iulia* gave precedencie to him who had most children; and in *Florence* at this day, hee that is father of five children, straight-way upon the birth of the fifth, is exempted from all Imposts, Subsidies, and Lones. Also here in *England*, a married man (out of a tender respect to his posterity) is not so soone prest into the wars as single-men or batchelors. Wherefore, as the state is more honoured, so is more sobrietie and government in it required; bearing your selves patiently without bitternesse, and forbearing your wives for their sexes weaknesse.

Having thus farre discoursed of *Acquaintance* both at bed and boord; it were not amisse, if we set downe some especiall directions, which might better instruct you in the choice of them; which, as *Protogenes* seeing but a little line drawne in a Table, knew straight-waies it was *Apelles* doing, whom hee had never scene; shall upon first sight resolve you, that those friends, or *Acquaintance*, to which these instructions shall direct you, are worthy loving and knowing. There is no one note more infallible of true friendship, than to expresse a faithfulnessse in misery: which faithfulnessse is ever found in these noble and generous Dispositions, who can say with *Chylo*, That in all their life-time they were never guiltie of Ingratitude. So as Nobilitie and Affabilitie hold for most part concurrence: whence the Poet;

Acquaintance.

Cal. Rhod. lib. 12. cap. 8.

Privileges of Marriage.

Plin. l. 35. c. 10.

Laert. in vit. Chyl.

Acquain-
tance.

*A Disposition towards good,
Implies a generous and a Noble blood.*

These keepe continuall records of courtesies received ; with a Catalogue of such friends as have at their hands worthily deserved. It is reported of Henry the fifth, that he never promised any thing, but he registred and set it downe with his owne hand. Such noble sparkes are these, who, as they receive acceptably, so they render backe bountifully, making no other benefit of Amicitie, than as of a mutuall or reciprocall courtesie. Neither is it to be wondered at, that I should here make choice of *Descent* or Birth, as an especiall or infallible note of true and faithfull Amicitie : for there is a naturall straine in all creatures, which they take from the parents that bred them ;

*Fortes creantur
fortibus & bo-
nis: Est in iuven-
tu, est in equis
patrum
Virtus—
Horat.*

*Φιλία ἰσότης.
παιδεία φιλαν-
θρωπία.*

*Infel cem dice-
bas Bias qui ser-
re nequiret infel-
licitatem. Lact.*

Pomp. Mch. l. i.

*Strong men from strong their native strength doe gather,
Both Bull and Horse take spirit from their father.*

It is a common saying amongst us, *That a Gentleman will doe like a Gentleman* ; he leornes to doe unlike himselfe, for his word is his gage, and his promise such a tye as his reputation will not suffer him to dispence with. Men of this ranke, as they are readie to beare an equall share in their friends misery, so are they resolved with a spirit undanted, (if such be their chance) in their own persons to sustaine misery ; for they esteeme no man so unhappie, as he that cannot beare unhappinesse. In *Sicilia* there is a fountaine called *Fons Solis*, out of which at mid-day, when the Sunne is neere, floweth cold water ; at mid-night when the Sunne is farthest off, floweth hot water. Such fountains are these firme friends, who, when the Sunne shineth hottest upon you, with the raies of prosperitie, will yeeld you cold water, no great comfort or succour, because you need it not : but when the Sunne is farthest off, and the darkest clouds which fortune can contract, sit heaviest on you, then they send forth hot water ; they weepe with you, there

is

is hot water; they suffer with you, there is hot water; they cheere you drooping, comfort you sorrowing, support you languishing, and in your extremest fortunes are ever sharing. These crie with *Theophrastus*, *What care we if this friend be rich, that friend poore, we are the same to either?* Make choice therefore of these well bred Ones, for though some degenerate, most of them hold. Whereas, contrariwise, these who are of a base dung-hill descent, it is seldome scene but they have some base and unworthy condition; being generally all for the time, but little for trust, or as Tops which alwayes run round, and never goe forward, unlesse they be whipt. Such a Neuter among the *Romans* was *Tully*, who could not resolve, whether he should take *Cæsars* part or *Pompeyes* part. Among the *Grecians* was *Tydidēs*, who could not determine whether he should joyne himselfe with *Achilles* or *Hector*;

ἢ καὶ ἑὸν ὁμιλεῖν ἢ μετ' ἀχαιῶν.

Among the *Persians* was *Nabarzanes*, who seeing his Masters fortunes decline, laboured to joyne himselfe to him whose fortunes were in rising. Such were *Tiberius* friends, who shrunke from him, hearing with patience, *Tiberium in Tiberim*. And such were our *Northerne* Borderers, who have beene alwayes uncertaine friends in extremities, and assured enemies upon advantage. Of which it may be said, as was spoken of the Philosophers cloake, *Pallium video, Philosophum non video*: I see the cover of a friend, but no friend. For as nothing is more hatefull than a doubtfull and uncertaine man, who now draweth his foot backe, and now putteth it forward; so there is nothing more distastefull to any man, than these faire protesting friends, whose hollow and undermining hearts make a shew of faire weather abroad, when there is a tempest at home, comming towards you with their feet, but going from you with their hearts. In brieft, they are *Danaus* tubs, or running sieves that can

M m 2

hold

Acquaintance.

Quorsum alter dives, alter pauper?

Theophrast.

Nil habet infelix paupertas durius in se,

Quam quod ridiculos homines facit--

Juven. Sat. 3.

Quem fugiam scio, quem sequar nescio.

Homer. Iliad. 5.

Nihil turpius dubio et incerto, pedem modo referente, modo producente.

Sen. epist. 96.

Acquaintance.

Sundry inducing motives to Love recounted.
 Parentage.
 Benevolence.
 Fame.

Pardoning of injuries.

hold no water; leave them therefore to themselves, if you desire in safety to enjoy your selves. Now, to the end I may *acquaint* you likewise with the rest of such Motives to Love, as are powerfully working in the affection of the minde; as we have touched the first Motive or inducement to Love, to wit, *Parentage* or descent, which cannot so farre degenerate from it selfe, but it must of necessity shew it selfe: so it attracts other motives of love unto it, as *Benevolence* in rewarding; excellencie or admiration proceeding from the *fame* of such redoubted *Hero's*, as have their names charactred and ingraven in leaves of brasse, to preserve their memorie: as *Salomon* for his *wisdome*, whom, no doubt, *Nicaula* Queen of *Saba* had a desire to see & be known to, through report of his *wisdome*; so as her long journey seemed short, having understood that to be true with her owne care, which shee had only heard of before by report. How much likewise was *David* affected for his *Valour*, in discomfiting the uncircumcised *Philistin*? So was *Alexander*, whose report brought the *Amazon Thalestris* from her owne Countrey, of purpose to be knowne to so invincible a spirit. So *Hercules*, *Achilles*, *Dardannus*, *Diomedes*, *Scipio*, *Hannibal*, *Constantine*, &c. whose exploits purchased them Love to such as were never *acquainted* with their persons. Pardoning likewise of injuries, is an excellent motive of Love. When *Chylo's* brother was angry that himselfe was not made *Ephorus* as well as he: O (quoth he) *I know how to suffer injuries, so doest not thou!* Though *Diogenes* the *Cynick* answered uncivilly to *Alexander*, when he came to his poore Mansion in *Synope*, his Philosophers Barrell, yet hee replied unto his Satyricall speech with no indignation; but said to such of his attendants, as derided the boarish and exoticke speech of *Diogenes*, *If I were not Alexander, I would wish to be Diogenes.* The like instance may be confirmed by holy Writ: where

Miriam,

Miriam, for murmuring against *Moses*, was stricken with a lothsome Leprosie: he could not suffer this con-
digne punishment to be inflicted on her, but demanded
of God that hee would cure her. Another motive to
Love, is *Hatred*, where an ill occasion procureth among
enemies a reconciliation. *Herod* and *Pilat* enemies be-
fore, were reconciled in combining their powers toge-
ther against Christ. Mastives, if set together, will fight
till death, but in the presence of a Bull will joyne toge-
ther. Sometimes *mutuall affliction* procureth *mutuall
affection*. Such resorted to *David*, as were persecuted by
Saul, being such as were *amaro animo*. Where *Sauls* en-
mitie brought *David* to a triall of *Hushai's* faithfull a-
mitie; where hee found the words of *Ecclesiasticus* to be
true, *A faithfull friend is a strong defence; and hee that
findeth such a one, findeth a treasure*. For when wee are
in the greatest straights, such an one sheweth the most
strength: So as the Apostles words may be here veri-
fied, *Strength is made perfect in weaknesse*. Where one
afflicted friend supporteth another, by joyning their
strengths together. Another motive there is, proceed-
ing from some especiall *delivery from danger*: for who
will not esteeme him for a friend, who will expose him-
selfe to danger, to deliver his friend? *Judith* entred *Be-
thulia* with *Holofernes* head, and by that meanes pre-
served her Countrey from ruine and desolation. *Esther*
procured the death of *Haman*, repealed those severe and
cruell lawes enacted, proclaimed, and even ready to be
executed by *Hamans* suggestion, in the kingdome of
the *Medes* and *Persians*; whereby she purchased eter-
nall honour, love and memory in her Countrey. The
same love gained *Moses* for delivering the *Israelites*
from the thraldome of *Egypt*. The like may be said of
Ioshua, *Samson*, *Maccabees*, and many others frequent
in holy Writ. The *Romans* so highly honoured and af-
fected such as protected their Countrey, and defended

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Acquain-
tance.

Numb. 12. 10.

13.

Concurrence
in hatred.Compassion in
affliction.

1 King. 22. 2.

2 Sam. 15. 37.

Ecclus. 6. 14.

Virtus in infir-
mitate perficitur.

2 Cor. 12. 7.

Delivery from
danger.

Judith 13. 10.

Esther 8. 11.

Exod. 15. 1.

Joshua 24. 31.

Judg. 16. 2.

Maccab. 13. 15

V. d. Eccl. a cap

44. ad 51.

Acquaintance.

Expression of
virtue.

1 King. 24. 26.

Acknowledge-
ment of inju-
ries.

A position of
*Aristot. Rhet. 2.
cap. 4.*

*Ut tenuissima
scintilla quæ in
Oceanum demit-
titur.*

*Crysost. in hom.
ad Pop.*

Suffering of
injuries.

Bountie, or
Munificence.

2 Cor. 9. 7.

Ecclus. 6. 8. 13.

Ecclus. 12. 8. 9.

Ibid. cap. 13. 6. 8.

Obad. 7.

her Libertie, as they bestowed no lesse style on them than *Patres Patria*. Another motive there is, drawing one Enemy to love another, induced thereto in respect of *Compassion*, or some other princely *virtue* which he seeth in him. When *Saul* understood that *David* might have taken away his life, and would not, *Levavit vocem & flevit*: his threats were changed into teares, and his passion into a teare-swolne admiration, to see his foe so full of compassion. We are induced likewise to love them that tell and *confesse* sincerely their offences; for an ingenuous acknowledgment of what is done, moves us to commiserate his case by whom it is done, yea quencheth all hate, as if a small sparke were drenched in the Sea. Likewise in the *toleration of wrongs*, wee are enforced to love him who suffereth them, and having power to revenge, will not out of the noblenesse of his spirit, doe what he may. To conclude, *Bountie* is a Motive to Love; for giving gifts gathereth friends: which *Bountie* is most worthy acceptance, when done with cheerefulnesse. *Hilarem datorem diligit Deus*. Thus have we traced over such *Motives* as generally induce or procure Love, Friendship, or *Acquaintance*; wherein observe the lesson of the Sonne of *Sirach*: *Depart from thine enemies, and beware of thy friends: for some man is a friend for his owne occasion, and will not abide in the day of thy trouble*. Now if you would understand, how a man may know a friend, you shall find him described, and by certaine infallible marks discovered in the twelfth Chapter of the same booke. But alwayes, *Beware* (saith he) of *deceitfull friends*, lest feeling the bitternesse of them, you finde the saying of the Prophet true: *All the men of thy confederacie, have driven thee to the borders: the men that were at peace with thee, have deceived thee, and prevailed against thee: they that eat thy bread, have laid a wound under thee: there is none understanding in him*. Make choice then of him

him for your *Acquaintance*, whom you may worthily esteeme of as a second-selfe: so may you communicate your counsells freely, acquaint him with your griefes friendly, and share in comforts and afflictions fully. Thus much for the *choice* of *Acquaintance*; wherein I have the rather enlarged my discourse, because I know that as there is nothing more usefull to direction or instruction, than where good ones are elected; so there is nothing more hurtfull in the maine matter of discipline or conversation, than where ill ones are affected and frequented.

MAny and singular were the commendations attributed to *Augustus*, amongst which none more absolute than this: *As none was more slow in entertaining, so none more firme or constant in retaining*; which agrees well with that of the Sonne of *Sirach*: *If thou gettest a friend, prove him first, and be not hastie to credit him*. But having found him, we are to value him above great treasures: the reason is annexed: *A faithfull friend is a strong defence, and hee that findeth such a one, findeth a treasure*. This adviseth every one to be no lesse wary in his *choice*, than *constant* in the approvement of his *choice*; so as it rests now, that wee presse this point by reasons and authorities, illustrating by the one, and confirming by the other, how consequent a thing it is to shew our selves *constant* in the *choice* of our *Acquaintance*. There is no one thing more dangerous to the state of man, or more infallibly proving fatall, than lightnesse in entertaining many friends, and no lesse lightly cashiering those who are entertained. Which error I have observed to have borne principall sway in our new-advanced *Heires*, whose onely ambition it is to be seene numerously attended, phantastically attired, and in the height of their absurdities humoured.

These

Acquaintance.

Arist. Eth. lib. 4.

Of Constancie in the choice of Acquaintance.

Eccclus. 6. 7. 5.

14.

*An d'ant So'em
ardentem, ode-
runt arguentem.*

Acquaintance.

Vt ab iis meliores fiant, aut eos quibuscum versantur, meliores faciant.

Inter Vestales hoc celebre fuit, primò discunt quid agant, postea agunt quod discunt, tertio alios docent quod discant & agant.

These are they, who make *choice* of *Acquaintance*, only by outward habit, or which is worse, by roisting or ruffian behaviour: with whom that false *Armory* of yellow Bands, nittie Lockes, and braving Mouchato's have ever had choice acceptance. And herein, observe the misery of these depraved ones; who having made *choice* of these mis-spenders of time, and abusers of good gifts, they will more *constantly* adhere to them, than with better affected Consorts. Oh that young *Gentlemen* would but take heed from falling unwarily upon these shelves, who make shipwracke of their fortunes (the remaines of their fathers providence;) yea not only of their outward state, which were well to be prevented, lest misery or baseness over-take them; but even of their good names, those precious odours which sweeten and relish the Pilgrimage of man! For what more hatefull thanto consort with these companions of death, whose honour consists meerely in protests of *Reputation*, and whose onely military garbe is to trosse a *Pipe* in stead of a *Pike*, and to flie to their *Tinderbox* to give charge to their smoakie *Ordinance*, to blow up the shallow-laid foundation of that shaken fortress of their decayed braine? These hot-liverd *Salamanders* are not for your company (*Gentlemen*) nor worthy your *Acquaintance*; for of all companions, those are the worthiest acceptance, who are so humble-minded and well affected, as they consort with others purposefully to be bettered by them; or being knowing men, by their instructions to better them. That course which the ancient *Vestalls* observed, such usefull Companions as these have ever seconded. They first learned what to doe; secondly, they did what they had learned; thirdly, they instructed others to doe as they had learned. Such as these were good Companions to *Pray* with, to *Play* with, to *Converse* or *Commerce* with. First, they are good to *Pray* with; for such as these only were they who

who assembled together in one place, imploying their time religiously in prayers, supplications, and giving of thanks: and honouring him, whom all Powers and Principalities doe honour with divine Melodie: which was expressed not so much with the *noise* of the *mouth*, as with the joyfull *note* of the *heart*, nor with the *sound* of the *lips*, as with the soule-solacing *motion* of the *spirit*, nor with the *consonance* of the *voice*, as with the *concordance* of the *will*: For, as the precious stone *Dialectes*, though it have many rare and excellent soveraignties in it, yet it loseth them all, if it be put in a dead mans mouth: so *Prayer*, which is the onely pearle and jewell of a Christian, though it have many rare and exquisite vertues in it, yet it loseth them every one, if it be put into a dead-mans mouth, or into a mans heart either, that is dead in sinne, and doth not knocke with a pure hand. So many rare presidents have former times afforded, all most inimitable in this kinde, as to make repetition of them, would crave an ample volume; we will therefore only touch some speciall ones, whose devotion hath deserved a reverence in us towards them, and an imitation in us after them. “*Nazianzen* in his Epitaph for his “sister *Gorgonia*, writeth, that shee was so given to “*Prayer*, that her knees seemed to cleave to the earth, “and to grow to the very ground, by reason of incessant or continuance in *Prayer*; so wholly was this “Saint of God dedicated to devotion. *Gregory* in his “*Dialogues* writeth, that his Aunt *Trafilla* being dead, “was found to have her elbowes as hard as horne; “which hardnesse shee got by leaning to a deske, at “which shee used to pray; so continued was the devotion of a zealous professour. *Eusebius* in his History “writeth, that *James* the brother of our Lord, had “knees as hard as Camels knees, benumbed and bereaved of all sense and feeling, by reason of continuall “kneeling in *Prayer*; so sweet was this Taske, under-

N a

taken

Acquaintance.

*Non est strepitus
oris, sed iubilus
cordis, non sonus
labiorum, sed
motus gaudiorum,
concordia voluntatum
non consonantia vocum;
Parum enim
prodest sola voce
cantare sine cordis
inventione.
Bern.*

*Acquain-
tance.*

* *Etiā cada-
ver mortui offi-
cio gesto prece-
batur.*

*Quærit quod
quæritis, sed non
ubi quæritis.
August.*

*Delicatus magi-
ster est, qui pleno
ventre disputat
de jejuniis.
Hieron.*

*Qui satur est ple-
no laudat jeju-
nia ventre.*

Eccles. 13. 16.

taken for Gods honor, where practice made that an exercise or solace, which the sensual man maketh a toile or anguish. "*Hierom* in the life of *Paul* the Eremite writeth, that he was found dead, kneeling upon his knees, "holding up his hands, lifting up his eyes: "so that the "very dead corps seemed yet to live, and by a kinde of "zealous and religious gesture to pray still unto God. So transported or rather inrauced was the spirit of this lovely Dove, as even in death he expressed the practice of his life. These followed *Augustines* rule in their forme of *Prayer*: Seeke (saith he) *what you seeke, but seeke not where you seeke*. Seeke Christ, that's a good what. Seeke what you seeke; but seeke him not in bed, that is an ill where. But seeke not where you seeke: *Moses* found Christ not in a *soft bed*, but in a *bramble bush*. For as we cannot goe to heaven on beds of downe, no more can those devotions pierce heaven which are made on beds of downe. Albeit, every place is good, for as no place is freed from occasion of sin, so no place should be free from *Prayer*, which breaketh downe the *Partition-wall* of our sinne. But certainly those *downie Prayers* taste too much of the flesh, to relish well of the spirit; for as he is a delicate Master, who, when his belly is full, disputeth of fasting; so he is a sensual *Prayer*, who in his bed only, addresseth himselfe to devotion. Neither are these only good companions to pray with, but also to *play* with; I meane to recreate and refresh our mindes with, when at any time pressed or surcharged either with cares of this world, or in our discontinuance from more worthy and glorious *Meditations* of the world to come: for as in the *former* we are usually plunged, so by the *latter* wee are commonly enfeebled, at least wearied, if by some *Recreations*, to entertaine and allay the tediousnesse of more wearie houres, we be not refreshed and solaced. Now in our choice of *Acquaintance*, as like requireth like, so are we

to

to sort our selves to an equality both in degree and condition. When some of *Alexanders* companions demanded of him, if he would runne a race with them; *Willingly*, (said he) *if therewere Kings to runne withall*. For this parity breeds affection, and an equalitie of minds in any recreation: while neither respect to an inferiour ranke begets contempt, nor an eye to superiority begetteth feare. Besides, as there is an equality of degree, so is there an equalitie of mind concurring with that degree. There is no pleasure affected by one, which is not entertained with free approbation by another: for in all their jestings, sportings, and delightfull meetings, they are provided of a disposition, equally tempered to give a jest, and take a jest: having ever in mind that common *English* proverbe, *Play with me, but hurt me not; jest with me, but shame me not*. For their sports, as they are harmelesse without guile, so their conceits are pleasant without gall. There is neither saltnesse in the one, nor harshnesse in the other. Neither doe these make sport or pastime a vocation, as if they were borne to nothing else than *Play*: for these delights of theirs, which are ever moderate, and therefore truly seasoned, they make use of, as Physitians of sugar-plates, which they minister to their patients, to take away the taste of a more bitter potion. It is worth observing, to note the excellent use which these men make of *Recreation*. They can use it with such temperance, as they can command the pleasure which they use, and not be commanded by it. "Their only pleasure is to contemne pleasure, yea
 "even to dis-esteem it in their height of pleasure: neither, because pleasure delighteth, doth it please them,
 "but because it pleaseth, it doth delight them. It is the
 "excellent'st office of some mens vertue to perswade
 "the use of pleasure, recounting at their Table creatures
 "of all sorts, with which by how much more they are
 "filled, by so much more their appetites remaine unsa-

N n 2.

tisfied.

Acquaintance.

Quint. Curt. l. i.

Amicitia ut pares quarant ita & faciunt.
Ut cuique est aetas, ita quemque facit adopta.
Hor. l. i. epist. 6.
Suaves omnes sunt sales
Inter socios & sodales.

Que demencia est potius trahi quam sequi?
Seneca.

Nec quia delectat, placet;
sed quia placet, delectat.

ibid.

Egregium apud vos virtutis officium discipulos persuadere: Super mensam recognoscere omnia gentium animalia: & quod magis implentur, eo magis inextinguibiles. ibid.

Acquaintance.

Three faculties
of the under-
standing.

These observe
that maxime;
He that know-
eth how to
speake well,
knoweth also
when he must
hold his peace.

tisfied. Briefly, whereas their discretion hath subjected appetite to reason, in gaming they *play* without desire of gaining; in *Recreations* of the Body, their aime is to refresh and renue Nature, without any desire of mastery; in their solemne feasts, they feed without surfeiting; in their May-games, they are merry without exceeding; in their flashes or encounters of wit, they are pregnant, present, and pleasant without offending. Those are most fruitfull and fertile in rendering fruit (saith the Philosopher) which partake most of cold and moist: which position intendeth the conceptive part; but my assertion reacheth further; for I conclude, such as these being equally tempered, to be most copious in the principall workes or faculties of the understanding, being three; first to *discourse*, second to *distinguish*, third to *choose*. For the *first* whereof, it resteth that we now proceed in prooffe, concluding; These not to be only the best Companions to *pray* or *play* with (as we have formerly proved) but to *converse*, or *commerce* with, as we shall hereafter make manifest. *Megabizes* esteemed *Alexander* as a Prince, whiles he stood in his Schoole and said nothing; but when he began to talke of things which he knew not, he said unto him, *That even his little children would laugh him to scorne*. This speech of *Megabizes* proceeded (as may be imagined) from some words uttered, or reasons alleaged by *Alexander*, which relished little of Philosophie, being a Studie to which a Souldier is for most part a stranger. But these men, whom we now have in hand, and whom we have made *choice* of, as fit companions to *converse* and *commerce* with, are men of such singular discretion, as they wil preferre silence before discovery of their ignorance. These know for what end or purpose the *bars* and *gates* of the *lips* and *teeth* (like a double ward) were ordained to limit or restraine the *Tongue*. These observe, how man hath two *eyes* to see with, two *nostrills* to breathe with,

with, two *hands* to labour with, two *feet* to walke with, but one *Tongue* to talk with; implying, that one *Tongue* requires as much government as any two members of all the body. Neither only is their *Speech* wisely silenced, but when delivered, discreetly seasoned. Seasoned with mildnesse and affabilitie, without the least expression of roughnesse or austeritie. "*Where two meeke men meet together, their conference (saith Bernard) is sweet and profitable; where one man is meeke, it is profitable; where neither, it proves pernicious.*" Neither in mildnesse and affabilitie onely, but in the highest pitch of wisdom, is their discourse seated. Whence it was (as I have heretofore noted) that *Aristotle* debating of the convenience and propriety of discourse, before *Alexander*; maintained, that none were to bee admitted to speake, but either those that managed his warres, or his Philosophers, which governed his house. Which wisdom of discourse hath bene formerly so much affected, as *Plutarch* reporteth that *Plato* came forth of *Asia* into *Cilicia*, for no other cause but onely to see his deare friend *Phocion* the Philosopher, and to converse with him. This caused *Nicasela*, the Queene of *Saba*, to travell from her owne Country to *Iudea*, to heare the wisdom of *Salomon*: yea, peruse those *Athenian Nights* in *Gellius*, how and in what excellent manner, with what varietie of discourse, propriety of conference, strength of arguments those *Winter-nights* were bestowed, and you shall finde there fit companions for Schollers, Souldiers, and all Generous professours. Neither are they consorts only fit to converse with, but to commerce with also; for these are no bankrupt merchants, or desperate factors, who use to dispence with conscience and credit, rather than in a conscionable sort discharge their credit. So as, howsoever the Sonne of *Sirach* may seeme to conclude, *There be two things, which me thinke to be hard and perillous; A*

Merchant

Acquaintance.

These thinke an houre before they speake, and a day before they promise.

In lib. de secret. secretor.

Eccl. 26. 28, 29

Acquaintance.

*Talis substantia
non est stabilis,
aut ipsis inventi-
bus est peritura,
aut à malis be-
redibus est diffi-
panda.
Chrysost. in Mat.*

Merchant cannot lightly keepe him from wrong, and a Victualler is not without sinne. So well and equally are the ships of these good merchants ballasted, as rather than they will make shipwracke of a good conscience, or runne their reputation upon the shelve of disgrace, they will suffer the worst of extremes. These are none of those, who make sale of deceitfull commodities, to enrich their seldom thriving progenie with impostures. These are none of those trifling *Mountebankes*, who draw on customers with faire protests, and shew strange experiments upon their sophisticated oyles, to delude the ignorant. These are none of our inconsiderate *Factors*, who make exchange of *English* money with *Indian* trifles, enriching forraine countries with our treasures, and fooling our own with their feathers. These are none of our *Sea-sharkes*, who under pretence of merchandize, exercise piracie; bearing the world in hand that they befriend us, when they practise all hostilitie against us. These are none of our dangerous *Spies*, who pretending they come to trade or commerce with us, arrive purposely to note what strength is amongst us. No, these are *Factors* of better temper and more honestie, hating deceit, though that might enrich them; scorning the *Mountebankes* trade, though that might draw customers to them; discarding all inconsiderate *Factors*, who give money for feathers, though in fooling others, they might gaine by them; cashiering all *Sea-sharkes*, who by piraticall practices, use to support them; excluding all dangerous *Spies*, who to discover others weaknes, purposely embark them. In brieft, would you have their character? They can discourse of novelties without affectation, impart their minds freely without dissimulation, valuing no losse so great, as the hazard of their reputation. These are those friends which deserve your choice and acceptance; These are they, who, as upon good grounds you have made choice of,

so

so should you bee *constant* in your *choice*. For you are not to be so light in the *choice* of your *Acquaintance*, as in the *choice* of your *fashion*; where every giddie head sorts himselfe to what is newest, not what is neatest; for so should you be ever choosing, and farre from constancie in choosing. Rather having got a friend and proved him, first in matters of small weight, and afterwards in affaires of greater consequence; labour by all meanes to retaine him, for you have found a treasure: *For sake not this old friend, for the new is not comparable unto him.* You have got a friend, proved and tried him to be no *ambitious* man, for *ambition* is fearfull, and for the least crosse of fortune will forsake true friendship. You have got a friend, proved and tried him to be no *covetous* man, for *covetousnesse* selleth fellowship, faith and honesty; to conclude, you have got a friend, who will not by glozing deceive you; by ayming at his owne private ends, entrap you; by hunting after popular praise; disvalue you; or by consorting wick *Politicke* heads, endanger you. Keepe him then, and be *constant* in your *choice*, holding him so firmly knit unto you, as if hee were individually united to your selfe; for a friend, (provided that he be such an one as we have charactred him) is a *second-selfe*, and therefore as impossible to be divided from you, as you from your selfe. And may this suffice to be spoken touching *constancie* in the *choice* of *Acquaintance*, wherein as we ought to be circumspect in our *choice*, so ought we to be *constant*, having had prooffe of the faithfulnessse of our *choice*.

T Here is nothing which argues more indiscretion, than anaptnesse of discovering our selves; so as, we are advised in getting a friend, to prove him first, and not to be hasty to credit him. For albeit, the precept may seem generall, *The secrets of our friend we may not discover;* which

Acquaintance.

Ecclus. 9. 10.

Aristot. l. 4. Eth.

Of Reservancie towards Acquaintance.
Eccles. 6. 7.

Acquaintance.

Chap. 17. 16.
to 22.

Judg. 14. 18.

Chap. 16. 19.

Eccles. 33. 18.

Verse 19.

Secrecie.

which is confirmed by the Sonne of *Sirach*, who so discovereth secrets, loseth his credit, and findeth no friend after his will. Yet, how many are there, who either through unfaithfulness, as they will not, have brought their friends to extremest hazard? Yea, not onely our common friends, but even those who sleep in our owne bosome; as *Dalilah* plaid with *Samson*, either simply or subtilly will discover our secrett counsells to our enemy: so as, we may take up the complaint of *Samson*, which he made in the discovery of his Riddle: *If he had not plowed with our Heifer, he had not found out our Riddle.* Had not that woman by the River of *Sorek*, that subtrill *Dalilah*, betrayed his trust, how invincible had *Samson* remained, no lesse powerfull to his friends, than fearfull to his enemies? Whence we may gather, how dangerous it is to discover the secrets of our heart, even to those to whom we have engaged our heart: for wee ought not to give our friend power over us. This is seconded by a divine precept: *Give not thy son and wife, thy brother and friend, power over thee while thou livest; and give not away thy substance to another, lest it repent thee, and thou intreat for the same againe.* Whence wee are advised to a two-fold reservancie; first in concealing our secrets; secondly, in retaining our substance. For the first, he explaines himselfe more fully in the ensuing verse; *As long as thou livest, and hast breath, give not thy selfe over to any person.* For the second, he gives a reason in the end of the former verse; *Give not away thy substance to another, lest it repent thee, and thou intreat for the same againe.* Of which two parts, and the Reservancie which we are to observe in either, my purpose is briefly and plainly to intreat; and first of the first, to wit, Reservancie of secrets, wherein I will be as brieft as the qualitie of the Subject will suffer me.

It is said of *Geese*, that, when at the change of seasons, they passe from *Cilicia*, over the mountaine *Taurus*, which

which abounds with Eagles; they carry stones in their bills, for feare their crie should discover them to their enemies. Reason should teach us that, which Nature hath instructed them, lest by diverting from the rule of reason, we become inferiour to them, who never had the use of reason. For there is nothing which detracts more from the glory of man, than by too prodigall a discovery of himselfe, to lay himselfe open to the trust of another: so as it may be positively averred, *There is nothing that betrayeth a man so much to ruine, as his owne credulitie.* Dionysius gave straight commandement, the head of *Brias*, one of the Gentlemen of his Chamber, should be cut off, for telling *Plato*, who had demanded of him what the Tyrant did, *That he had stripped himselfe by reason of the heat, and was painting in a Table.* So tender were Princes of the discovery of their actions, even in affaires of indifferencie. Let us imitate therefore that *Grecian* of former times, who being told that his breath did smell, answered, *It was by reason of the many Secrets, which had a long while laine rotting, and putrifying within him.* Let our bosome (the recluse of Secrets) be like the *Lions* den in the Apologue; towards the mouth whereof, the prints and prickings of sundry sorts of beasts, might easily be discerned, *Sed nulla retrorsum*, but from thence none at all. Let us alwayes talke with *Harpocrates*, at the signe of the finger on the mouth; and learne of *Anacharsis*, that the tongue hath need of more strong restraint than Nature. Let us not be too curious, with them of *Bethshemesb*, in the search of other mens *Secrets*, nor yet too carelesse with *Hezekiah*, in the discovery of our own. *Morality* giveth us a prohibition for the one, and a precept for the other;

Seeke not to know that Seecrete

thy friend reserved hath,

But keepe what's tender'd to thy trust,
though drunke with wine and wrath.

O o .

And

Acquaintance.

*Aditum nocendi
per fido prestat
fides.
Sen. in Oedip.*

1 Sam. 6. 19.

2 King. 20. 13.

*Arcanum neq. tu
scrutaberis ullius
iniquum; Com-
mune sunt leges,
& vino totius
& ira. Hic.*

Acquaint-
tance.

Frontem acriat,
mentem legat.
Cic.

1 Sam. 20. 12.

36.

And indeed it is a prophanation of dutie to publish any thing we should not; and too much insinuation to winde our selves in the privacie of others *Secrets*, which make knowne we ought not. Those things therefore, which are to be concealed, let us conceale them, *Ut curia Martis Athenis*, as close as either silence or darknesse will afford us meanes to keepe them, both from eye and eare: for the better effecting whereof, there is necessarily required in every one a *wise distrust*, and *slownesse of beleeve*, wherewith the brest must so equally be balanced, that he may steddily run on, without suffering shipwracke in such a doubtfull and dangerous course. It hath beene ever held a singular argument of policie, to have an *open face*, but a *shut heart*; to give entertainment with a free and affable countenance, but with a wise and discreet *reservancie* of our counsells, to prevent the occasion of giving our *friend* power over us. Yea, but it may be objected, it may sometimes fall out, that a *friend* cannot performe the office of a *friend*, but by discovering the secret purpose or practice of another: For how could faithfull *Jonathan* advertise *David* of *Sauls* wicked purpose against him, but by discovering what *Saul* in secret had imparted to him? How could he (I say) have advertised *David* of his fathers fury, by *shooting three arrowes*, but by discovering what his father had secretly intended against him? To which objection it may be thus answered; That, as amongst evill men there can be no true friendship continued, so neither are the *Secrets* of such men, tending ever to mischief and effusion of innocent bloud, to be concealed, but by all meanes should be discovered, that such tragicall issues might be prevented. Yea, but it may be againe objected, that admit this were so, may wee not impart our griefes to a *friend*, or communicate our counsells to one, whom we have made triall of to be trustie and faithfull? To which I answer, that wee may, but with

with this provision, that we never unrip our bosome so farre, as to give our *friend* power over us, in matters which may either concerne life, state, or name. For though your experience of the trust of such a *friend* hath beene long, and those affaires wherein you have employed him, of serious consequence: we have knowne many *Comickall* beginnings, have a *Tragicall* Catastrophe; many promising mornings turne to duskie afternoones; many faire glozing *friends* recoil (like the *Bat* in the fable) and become either Neuters, or profest enemies. So as, it was wisely answered by that learned *Sage* to one who demanded of him, what hee thought to be the hardest thing in the world; *To keepe Counsell*, quoth he. We say, it is good sleeping in a whole skin; but how can our sleepes be quiet, our rest from terrours freed, when wee have lost our libertie by committing our *Secrets* to others trust? Yea, but *friendship*, being one soule ruling two hearts, or one heart dwelling in two bodies, loseth her prerogative, if excluded from partaking in her *friends* griefes or comforts: for would you thinke it well, that your *friend* should finde you sad, and so leave you; sick, without ministring any comfort to you; or poore, without relieving you? Surely, you could not chuse but thinke such an one cometh to jest, rather than to visit or comfort you. Now, how should he comfort you, who is wholly ignorant of the cause of your discomfort; or how minister any receipts to you, when he knowes not what distempers you; or how relieve you, when he knowes not of any povertie that hath befallen you? Whereto I answer, that these are not to be numbred among those *Secrets* which wee hold unfitting to bee imparted or discovered, by one *friend* to another; for the discovery of these may profit, but cannot prejudice us. Whereas, the disclosing of such *Secrets* as concerne our name, may afterwards brand us with infamie; or such as concerne our state,

Acquaintance.

*Quid difficile?
arcana (inquit)
relicere, & o-
mnia recte dispo-
nere. Lact. in
vit. chyl.*

Aristot.

Seneca.

Acquaintance.

Sext. Aurel. in
vit. Commodi.

2 Sam. 15. 32.

2 King. 18. 21.

may bring us to povertie; or such as concerne our life; may weave our unhappie webbe in a fearfull tragedy. Therefore it is good counsell, not to give our *friend* power over us, but with a circumspect eye to take heed whom we entertaine as a *friend*; and of what nature those *Secrets* are, which we impart to that *friend*. When that unhappie Emperour *Commodus* had communicated his secret'thoughts to *Martia*, his best affected Concubine; and withall, how his purpose was, before many dayes were ended, to dispatch *Latus* and *Electus*, two of his Senators: Shee perceiving how the world went, and that the Emperour was no lesse inconstant in his love, than illimited in his lust, discovered to the Senators what the Prince had intended against them; which to prevent, with one consent they resolved to dispatch the Emperour, and so rid them of all occasion of feare. Farre more hatefull was that act of *Bessus* and *Nabarzanes*, in discovering the counsels of their unfortunate Prince *Darius*; which discovery, though it deposed their Prince of Crowne, and deprived him of life, rewarded those disloyall Traytors with a deserved end. Should we but take a view of the doublenesse and deceitfulnessse of *friends*, whose only aymes are, for most part, to take advantage of our opennesse, wee should find, though there be some *Hushaies*, or faithfull friends, so there be some *false Brethren*, who secretly (under pretence of amitie) will labour to undermine us. For if we be great, we shall have some to ply our veine, soothing us with the height of our place, the eminence of our state, our easie accessse to a higher step, if we will take hold of occasion; and with these are young-men, whose unripened judgements never attained to the discovery of persons, chiefly pleased, and to these are their secret'thoughts ever imparted; on these are they wholly planted, and in these is their principall trust reposed: yet loe, they trust in *broken staves of reed*, on which if they leane,

Acquain-
tance.

leane, they will goe thorow their hand and pierce it. Againe, are we rising to greatnesse, and in the first Spring of promotion? We shall find these chattering *Swallowes* ever flying about us, pretending friendship and *secrecie* in our counsels; but misery attends us, if we entertaine them. To be brieve, are we rich? If we have discovered any *Secret* to them, which may prejudice us being revealed, we shall be sure to have that *Secret* vented, if our hollow counsellour be not rewarded. Are we poore? though our state need not feare undoing, our *Secrets* must be discovered, if the meanest may be gratified by the discovery. Thus no Ranke may be exempted, no degree freed from prejudice, where counsels are disclosed. Indeed sometimes it happeneth, that a *friend* discovers the *secrets* of a *friend*; because, out of the justnesse of himselfe, and the integritie of his owne conscience, which no respect will suffer him to violate, hee cannot endure the sinister or indirect practice of his *friend*, and therefore discovers it to give meanes of prevention to the innocent. Which may be instanced in the *Count* of *Melin* his confession, who lying upon his death-bed here in *England*, disclosed the purpose of *King Lewis* his Master, to the chiefe Peeres and Barons of the Realme; who considering the inevitable danger into which they were falling, by giving free entrie to the *French King*, wisely in time (and but in time) expelled him, receiving their unhappie deposed King, to avoid an ensuing mischief. Now the occasion of this discovery, though it be divers wayes conjectured, yet the probablest in my opinion is, to refer it to the compassion which *Count Melin* had of the *English Nation*, whose state had beene, to the judgement of all men, grievously shaken, had *Lewis*, as he was already arrived, beene peaceably possessed of the same. Now to conclude this point, I hold that *English* proverbe worthe our remembrance, in affaires of *Secrecie*: *One may*

TS
Stow Annal. in
vit. 10 bar.

Acquaintance.

*Reservancie
in respect of
our Sub-
stance.
Sal. 1st.*

*Prodigus & flu-
tus donat que
pernit, & odit.
Horat. l. 1. ep. 7.*

Eccclus. 33. 21.

keepe counsell, but two cannot : implying, that it is the safest and surest course to be a mans owne *Secretary*, so shall he not give his *friend* power over him, but sleepe quietly without feare of discovery, having none but his owne brest to betray him to his enemy.

The second thing, which, as we formerly noted, requireth a *Reservancie* in us towards our *Acquaintance*, is a respect to our *Substance*; which should neither be lashed out lavishly, nor hoorded up niggardly. And herein I have observed a great vanitie in young *Gentlemen*, who are no sooner mounted in their fathers saddle, or made heires of his providence, than upon purchase of *Acquaintance*, (which a young master cannot want) he begins to squander his revenues upon gifts, to feed his thirstie followers : but see the issue of these bountifull *Novices*, they change their Acres into peeces, and so peece-meale divide them, till they fall all into peeces, and have not one peece to cover them. So as, it is true which the Poet hath observed;

*The Prodigall and foole gives
what he scornes and hates,
And with his state makes other men
to glory in their states.*

Wherefore the lesson is good, and well deserveth our observation, which is given to us by the Son of *Sirach* : that not only to our *friends*, *Acquaintance*, or the like, but even to our children, whose naturall respect to their Parents, should binde them to be gratefull, we should not be too forward in distributing our *Substance*, concluding thus: *For better it is that thy children should pray unto thee, than that thou shouldest looke up to the hands of thy children.* If we be advised to use this *Reservancie* to our owne, even those whose naturall affection will enforce bountie at the *Parents* hand, much more to our *Acquaintance*, whose pretended semblances, or outward protestations many times tend rather by fawning
to

to feed on us, than by true profession of friendship to bestead us. Oh *Gentlemen*, how many through too easie a hold have exposed themselves, as a prey to the avaritious desires of their followers: where many times it falleth out, that the *servant* is able to purchase his *master*, having enriched himselfe by feeding his humour! Yet see the unthankfulnesse of many of these; having made them a garment of their masters shreads, and raised themselves to a great estate by his prodigalitie, they can learne to put on a scornfull countenance towards their landlesse master, entertaine him with contempt, forget his bountie, and ascribe all to their owne thriving providence, which proceeded meerely from his profusenesse. So well can these thriving *Timists*, who raise their fortunes from their masters ruines, shape themselves to all times, that they may profit by all meanes. There are *Acquaintance* likewise, whose aimes as they extend only to themselves, so they will use any indirect course, how irregular soever, to bring their purpose about. And of these, we had a late example, even in our owne Countrey, and within the walls of this flourishing Citie: which example, that it might remaine to the memory of succeeding times, for the benefit whereof, as well as of these present, our labours should be addressed, I thought good here to set downe.

“ There was a young *Gentleman*, whose profuser course
 “ having consumed much of his meanes, was enforced,
 “ upon some present extremities urging him, to make a
 “ mortgage of a peece of land, which peece was the very
 “ ry last which he had left him: the money being lent
 “ and spent, and now the un-foreseene day of payment
 “ approaching, the young *Gentleman* driven to an exigent,
 “ made recourse by chance, to an ancient *Acquaintance*
 “ of his, by trade a *Chandler*, who was a monied man,
 “ and could finde a friend in a corner, who
 “ upon a commodious bargaine would at any time bestead

Acquaintance.

“stead him of a good Summe. Hee, the *Chandler* I
 “meane, noting what benefit the *Morgage* of the
 “young *Gentlemans* land might be unto him, if he re-
 “deemed his estate, which now lay a bleeding, and
 “tooke the *Morgage* into his owne hand, concluded
 “with the *Gentleman*, and releevd his present wants,
 “proposing a certaine day for redemption of the said
 “*Morgage*: which was kindly accepted of by the *Gen-*
 “*tleman*, little thinking how he fell from the fire into
 “the flame, and by avoiding *Charybdis*, had fallen into
 “*Scylla*. The time now drew neere, which was limited
 “the *Gentleman* to redeeme the premises: whence a
 “double care or feare ensued; a feare and provident
 “care in the *Gentleman* of procuring money to redeeme
 “it; a feare in the *Chandler*, lest it should be redeemed,
 “and so the hopes he had of so beneficiall a bargaine
 “frustrated. Which to prevent, (marke the impiety of
 “the age even in this one example) the *Chandler* a-
 “gainst the day limited and prefixed, repaires to a
 “confort of opportunate Agents for his purpose; *As-*
 “*facinates* fleshed in all mischief, and ready to em-
 “brace any motion, or engage themselves in any acti-
 “on, which might minister fuell to their riot. And
 “these he acquaints (as it seemes their *Acquaintance*
 “was ancient) how he knew of a rich *Bootie* for them,
 “if they had hearts to attempt, and resolutions to effect,
 “what their present wants enforced them to attempt.
 “They desirous to heare of that booty, promising him
 “reward if their purpose came to effect, pressed him (as
 “little pressing needed to such a base *instrument*) that
 “he would discover, where this bootie might be pur-
 “chased. He imparted his minde freely, and told them
 “that such a *Gentleman* (being the same who had
 “made a *Morgage* of his land unto him) was to come
 “provided of a great Summe of money, upon such a
 “day, and by such a place, as gave opportunitie for
 “the

Acquain-
tance.

" the attempt, which they might easily obtaine, having
 " none but himselfe and his man to resist them. They,
 " at the first seemed jealous of him, inagining it was
 " some fetch meerely to intrap and circumvent them;
 " but being more confident upon his protestations, that
 " his purpose was to benefit them, not to betray them;
 " they generally consented to this plot, provided that
 " they might have his company, not onely to direct
 " them, but share and partake with them: whereto
 " the *Chandler* condescended, choosing rather to be an
 " assistant in the practice, than prevented of his pur-
 " pose. To be short, vizards and disguises were provi-
 " ded, and all things fitted, that such an attempt might
 " be furthered: where, by direction of their *Leader*,
 " they tooke their stand, where the unfortunate *Gentleman*
 " was to passe; who, within some few houres
 " after, came according to their expectance, provided
 " of a Summe purposely to redeeme his estate (the last
 " remainder of his fortunes) out of the hands of the
 " *Chandler*. But he is intercepted and bid stand, whose
 " present occasions admit no stay: and in brieffe, strip-
 " ped of all his money, and bound, he and his man, and
 " throwne into a gravell-pit, where wee leave them;
 " and returne to this perfidious *Chandler*, who ex-
 " pecting to be a sharer as well in the stake, as in the
 " forfeiture of his estate, is by his wittie *Copesmates*
 " used after another sort than hee looked for; being
 " bound hand and foot, and throwne into a ditch ad-
 " joyning; where he remained, till a Shepherds boy
 " having occasion to come that way, hearing one piti-
 " ously mourning, drew neere to the place where hee
 " heard the voice; but seeing one lye there bound in an
 " ugly vizard, and disguised after an uncoth manner,
 " as one afraid, he run from him, albeit the *Chandler*
 " humbly intreated him, to lend his helping hand to
 " loose him. The noise which the *Chandler* made, de-

Acquaintance.

"siring aid from the Shepherd, and the Shepherd de-
 "nying aid to the *Chandler*, was now come to the eare
 "of the afflicted *Gentleman*, and his man: wherefore
 "they sent out their complaint, as men pitifully distres-
 "sed; which the Shepherd hearing, came forth with to
 "the place where they lay bound, and seeing the *Gen-*
 "*tleman*, and his man, lent them his helping hand, and
 "delivered them from their bonds: directing them
 "withall, to the Pit where the *Chandler* his treache-
 "rous *Acquaintance* lay, whom hee knew by his dis-
 "guise to be one of those, who had taken his money
 "from him: but having pulled off his vizard, and per-
 "ceived him to be none but the *Chandler*, his professed
 "friend, you may imagine what diversitie of perplexed
 "thoughts encountred him; but suspecting the worst,
 "which after proved the truest, hee caused him to be
 "brought before a *Justice*, where he was examined
 "touching the premises, which, to his shame hee con-
 "fessed, discovering himselfe to be both *Actor* and
 "*Author* of that perfidious complot. For which,
 "being committed, and legally tried, he was adjudged
 "according to his desert, to receive the condigne pu-
 "nishment of death. Whose goods being confiscate,
 "our late Prince of renowned memory, out of his roy-
 "all compassion to the *Gentleman*s estate, allotted so
 "much in his princely bounty, as redeemed his en-
 "gaged lands, repossessing him thereof to his great joy,
 "and an example to succeeding ages, not to repose too
 "much confidence in the profession of *Acquaintance*.
 Many examples of like sort (though this may seeme im-
 parallel) might be here produced, but I cannot insift
 upon this point. What hath beene herein discoursed,
 principally tendeth to this end and purpose, to deterre
 young *Gentlemen* from discovering themselves too o-
 penly to these glozing and temporizing *Acquaintance*,
 whose onely ayne is to benefit themselves by their
 weaknesse,

weaknesse, and make their prodigality the only foundation of their providence. Whence it is, that many times they become enrichers of their retinue, but beggers of their posterity. And which is of all others most miserable, those, whose *Sponges* they were, and had squeased them of all their fortunes, will contemptuously demeane themselves towards them, and unthankfully sleight them, who by impoverishing their owne meanes; have enriched them; whose natures in the person of one especiall ungratefull man, are to life expressed by the Poet;

*Ragg'd rockes him bred, brute beasts him fed,
No thankfulnessse can enter
His seared Brest, or sealed Chest,
which is of flintie temper.*

And let this suffice to be spoken of *Reservancie* towards *Acquaintance*, both in respect of our *secrecie* of counsell; lest by discovering our selves either upon confidence of anothers trust, or transported with passion, (the end whereof is the beginning of repentance) wee give out *friend* power over us, and so by too credulous trust bewray our owne weaknesse: or in respect of our *Substance*; by a prodigall bountie to our friends and followers, without respect had of our meanes, and so make our followers our masters. So as, it is right wholesome counsell, which that wise Sonne of *Sirach* gave, and which wee formerly alleaged, but cannot be too often renewed; *Give not away thy Substance to another, lest it repent thee, and thou intreat for the same againe*: concluding with this excellent precept; *Be not excessive toward any, and without discretion doe nothing*. Now excuse me, *Gentlemen*, if I have insisted longer on these two points, than the qualitie of the Subject we have in hand, might seeme to require: for I am not ignorant how many of your ranke have unfortunately fallen on these two dangerous *shelves*, either, I meane,

Acquaintance.

*Nascitur e scopulis nutritus lacte sereno,
Et dicam silespectus habere suum. Ovid.*

Eccclus. 33. 18.

28.

Acquain-
tance.

by too open a discovery of themselves, or by too prodigall a hand in giving, what they may afterwards stand in need of to relieve themselves. But of these we shall have occasion to speake more amply in our discourse of *Moderation*; meane time, let this lesson be ever imprinted in the Tablet of your memory: "Impart your *Minde*, but not your *Secrets*; give where you see desert, but with such *Reservance*, as it may neither repent you to have given, having extended your bountie to such as are thankfull; nor grieve you to have discovered your selves, having imparted your minde to such as are faithfull.

Of the absolute end of Acquaintance.

Omnis labor aliquò referatur,
aliquò respiciat.
Sen. de tranq.
anim.
Cornel. Gall.

IT is a maxime in Philosophie: *Whatsoever is, it is for some end*: so as all our counsels, and consultations, businesses and negotiations, have ever an eye or ayme to some speciall end, to which they are properly directed. For as we see in *Elementary* bodies, everyone by naturall motion tendeth to their owne proper center, as light bodies upward, heavie ones downward, being places wherein they are properly said to rest or repose: even so in *Arts* and *Sciences*, or the proper *Objects* to which they are directed, and wherein they are peculiarly said to be conversant, there is ever a certaine end proposed, to which, and in which their aymes are limited or confined. Whence it is, that excellent Morall faith, *That every Task, Labour or Employment must have reference and respect to some end*: which the Poet confirmeth, saying;

*All things which are, must have a proper end,
To which by course of Nature, they doe tend.*

So as in my opinion, there is nothing which proceeds in a course more contrary to Nature, than *Suits of Law*, whose *Object* is end without end; consuming time and substance in frivolous delays, and multiplicitie of Orders,

ders, which like *Hydra's* heads, by lopping off or annulling one, gives way to decreeing of another. Now to enter into discourse of the *absolute end* of *Acquaintance*, we are as well to reprove the indirect ends, which some make of it, as approve of those good and absolute ends for which it was ordained. Wherefore to come unto the point, we are to understand that *Acquaintance* is nothing else but a *familiar friendship*, or *friendly familiaritie*, which we have one with another. Now there is nothing which doth comparably delight the minde, like a *faithfull friendship*; being, as the *Stagyrian Philosopher* well defineth it; *One soule which ruleth two hearts, and one heart which dwelleth in two bodies*. So as, of all possessions *friendship* is most precious, where we are to make no other estimate of our *friends* life, than of our owne glory: a *friend* being nothing else than a *second selfe*, and therefore as individuate as man from himselfe. How much then is this sweet union or communion of mindes abused, when *friendship* is only made a stale of, professing love and familiaritie only for our owne ends? And where shall we come, where this abuse of *friendship* and sociable *Acquaintance* is not practised? In the *Court* we shall finde smooth and sweet-sented *friends*, who make *friendship* a complement, and vow themselves ours in *Protests*, *Congies*, and *Salutes*: but whereto tend they, but to winde us in, and so become engaged for them? For it stands with reason, thinke they, as wee are familiar with them in complements of courtesie, so they should be familiar with vs in the *Mercers* booke. Too precious are these mens *Acquaintance*, and too heaue their engagements; let us therefore turne from them, and travell towards the *Citie*. And what shall we finde there, but many dangerous and subtrill *friends*, who like politique *Tradesmen*, having heard of our estates, and how we are come to yeares to dispose of them, will professe themselves

Acquaintance.

Seneca.

Aristot.

Laert. in vit. Biant.

Acquaintance.

to be our *Countrey-men*, in which respect wee cannot chuse, but make bold with them and their commodities rather than any stranger? Yet it is strange to see how strangely and unconscionably they will use us, making ever their commodities vendible with protestations, and binding them upon us with termes of courtesie. We must then needs conclude, that these men tender *friendship* but onely for their owne ends. We are therefore to seeke further, and descend to the *Countrey*, where wee are likeliest to finde them. Yet see, the generall infection of this Age! We shall finde there, even where simplicitie and plaine dealing used ever to keepe home, great monied men, who to enrich their seldome-prospering *Heirs*, will offer us any courtesie, and to shew they love us, they will lend us, to support our state, and maintaine our riot: but observe their aymes; in feeding us, they feed on us; in succouring us, they soake us; for having made a prey of us, they leave us. Likewise, wee shall finde there, many *Summer-Swallows*, and finde that Sentence in them verified; *Though one Swallow make no Summer, yet one mans Summer makes many Swallows*. Where then shall we finde them? Surely in all these places which we have traced: for in the *Court*, we shall finde *friends* no lesse compleat than complementall; in the *Citie*, *friends* no lesse trustie than substantiall; and in the *Countrey*, *friends* no lesse faithfull than reall. Notwithstanding, we are taught to beware of our friends; and the reason is this, *for that some man is a friend for his owne occasion, and will not abide in the day of trouble*. Having now made choice of such friends and *Acquaintance*, as may seeme to deserve both our knowledge and acceptance, wee are to respect the ayme or end to which all *friendship* and *Acquaintance* may truly and properly be referred. Which (as we formerly observed) is not onely matter of gaine or worldly profit, as these Brokers and sellers of amitie esteeme it: for

Ecclus. 6. 13.
8.

for, as much *friendship* may be found in *Cheape* amongst the *Huxters*, or in *Smith-field* with the *Horse-coupers*, as these *professe*. But rather, how we may benefit the inward man by a friendly conversation one with another. For which cause (as we have else-where noted) came *Plato* forth of *Asia* into *Cilicia* to see and converse with his deare friend *Phocion*; *Nicaula* the rich *Saban* Queene, to visit *Salomon*; *Brutus* the sincere *Roman*, to converse with *Utican*. These, though *Pagans*, so highly valued knowledge, as their ayme was to entertaine *friendship* with *knowing-men*, purposely to increase, at least preserve their knowledge. For *Learning*, which is the producer of knowledge, hath ever had such exquisite and admirable effects, as it hath gained due and deserved esteeme, not only in respect of opinion, but title and honourable approbation. "So as, *Nathan Citreus* writeth, that in *Prage*, an Vniversity of "*Bohemia*, where *John Hus*, and *Hierom* of *Prag* professed, that, they that have continued professors for "the space of twentie yeers together, are created *Earles* "and *Dukes* both together. And therefore their style "is to be called *Illustres*, whereas they which are singly and simply but only either *Earles* or *Dukes*, are "called *Specetabiles*. Neither maketh it any matter that "they have no renewes, to maintaine *Earledomes* or "*Dukedomes*: for they have the title notwithstanding, "even as *Suffragans* have of *Bishops*. This esteeme of *Learning* was no lesse effectually expressed by one, who encountring with a *Scholler*, who through necessity was enforced to turne *begger*, cryed out;

A Scholler and a Begger too!

The Age is blinde doth plainly shew.

Yet how contemptible *Riches* (that worldlings *Idoll*) hath ever beene to these, whose conceits were not engaged to pelfe, nor their affections to desire of having, may appeare by the admirable contempt of divers *Pagans*

Acquaintance.

In Itinerario.
pag. 444.

*Scolasticus &
Mendicus; & Sc-
culacra!*

Acquaintance.

Nonne alterius
seculi res est
transire per ter-
ram auri sine
auro? Bern. de
Consid. lib. 4.
Zeno noster cum
omnia sua audi-
ret submersa, ju-
bet (inquit) me
fortuna expedi-
tius Philosophari.
Sen. de tranq.
anim.

Advergami vos ne
mergamur à vobis.
Magnum est ma-
lum non posse
ferre malum. Sen.

Sen. de mal. acci-
dent. bonis. lib. 1.

gans towards riches, preferring a voluntarie povertie before all worldly possessions. This might be instanced in *Anacharsis*, who refused the treasure sent him by *Cræsus*; in *Anacreontes*, who refused the treasure sent him by *Polycrates*; and *Albionus*, who refused the treasure sent him by *Antigonus*. The like indifferencie towards riches, appeared in the admirable and inimitable patience of *Zeno*, who hearing all his substance to be drowned by shipwracke upon the Sea; *Fortune* (quoth he) *bids me to addresse my selfe to Philosophie more speedily*. The like in *Mimus*, who threw his goods into the Sea, saying; *Packe hence yee evils, for yee were hinderances to me in my pursuit after better goods; it is better for me to drowne you, than be drowned by you*. Whence it was that *Demetrius* was wont to say, *That nothing could be more unhappie than that man, to whom no adversitie ever happened*: for that opinion, even amongst the Ethnicks hath been generally held for most authentick, *That nothing can be truly said to be good or evill, but a good or evill minde*. Now whereas we have sufficiently proved, that no true friendship can be but only amongst good men, (I meane morally or civilly good) and that ayme in the profession of friendship or Acquaintance, is either to better them, or be bettered by them: wee are in like sort to make this our ayme or supreme end, that having made choice of such whose eminent parts deserve our respect and acceptance, wee are to imploy our time in conversing and conferring with them, the better to enable us in employments publike or private. Neither is this only the absolute ayme or end of friendship, for so we should inferre that our acception or intertainment of friends had reference only to our owne private ends, without relation to him with whom wee have entred the lists of Acquaintance. We are therefore to have an eye to these especiall offices of friendship, being such as deserve our observation and imitation, if so be

be wee deserve the name or title of *friends*. First is, it wee see our *friend* doubtfull or unresolved, to advise him; if afflicted, to comfort him; if sicke or restrained, to visit him; if weake in estate or impoverished, to relieve him; if injured, to labour by all meanes to right him; and in all things to be helpfull to him, supplying his necessitie by apparent testimonies of our approved amitie. "It is reported, that on a time, Duke Godwin bringing up a service to Edward the Confessors Table, he chanced to slip with one of his feet, but to recover himselfe with the other; whereupon presently he used these words in the Kings hearing; *One brother supports another. O* (quoth the King) *so might I have said too, if Godwin had not beene!* meaning, that he was the cause of his brothers death, whose life was a staffe to his state, but his fall a weakning to his feet. Certainly, every faithfull *friend* should be as a Brother, or as in a naturall body one member ministers aid and succour to another; where the *head* cannot say to the *foot*, I have no need of thee, nor the *foot* to the *hand*, but every one in their distinct and mutuall offices are ready to execute their severall duties: So, I say, should *friends* and *Acquaintance* be one to another; not in preying or feeding one upon another, as if all were fish that came to net, for this were to make no difference or distinction betwixt friend or foe, but for some intendment of private benefit to dissolve the strict bond of *friendship*. Whereas a *friend*, being indeed a mans *second selfe*, or rather an individuate companion to himselfe, (for there is one soule which ruleth two hearts, and one heart which dwelleth in two bodies) should be valued above the rate of any outward good, being such a happinesse, as he giveth a relish to the dayes of our pilgrimage, which otherwise would seeme like a wilderness: for the *world*, as it is both to be loved and hated; loved, as it is the worke of the Creator; hated, as the instrument

Acquaintance.

Especially offices wherein friendship and Acquaintance should be exercised.

Arist.

Maxima felicitas huius mundi consistit in amicis. Boet. de consol. Phil.

Acquain-
tance.

*Nemo me amicus
beneficentia, ne-
mo inferenda in-
juria inimicus
superavit. Plut.
in vit. Syll.*

*Possit & nolle,
nobile.*



ment of temptation unto sinne ; ministers some few houres of delight to the weary pilgrim, by the company and societie of *friends*, recourse and concourse of *Acquaintance*, without which comfort, how tedious and grievous would these few yeeres of our desolate pilgrimage appeare ? How highly then are wee to value the possession of a good *friend*, who partakes with us in our comforts and discomforts, in the frownes and fawnes of fortune, shewing himselfe the same both in our weale and woe ? It is written of *Sylla*, that never any did more good to his friends, or more harme to his enemies. Which princely courtesie to his friends could not chuse but increase them, howsoever his extreme courses towards his enemies might seeme rather to inrage than appease them. For as remembrance of benefits argues a noble nature, so forgetting of injuries (having in the meane time power to revenge) implies a bravely resolved temper. Whence it was, that *Themistocles*, when *Symmachus* told him, hee would teach him the art of memory, answered, hee had rather learne the art of forgetfulnesse ; saying, hee could remember enough, but many things he could not forget, which were necessary to be forgotten. As the over-weening conceit of himselfe, indignities done him by his foes, opposition in the quest of honour, and the like ; all which a great minde could hardly brooke, being so illimited as he can admit of no corrivall in his pursuit of honour. But to descend to the greatest benefit which proceeds from friendship, Commerce and Acquaintance : we shall finde how miserable the state and condition of this flourishing *Iland* had beene, whose *Halcyon dayes* have attained that prerogative of peace, which most parts of *Christendome* are at this day deprived of ; had not the friendly compassion, and devout zeale of sundry learned and faithfull instruments of Christ, delivered her from that palpable blindnesse and *Heathenish Idolatrie* under

under which she was long detained captive. * *S. Ierome* in the end of his Dialogue against the *Pelagians* writeth thus: Vntill the very comming of Christ, (sayes he) the Province of *Britaine*, which hath beene oftentimes governed by Tyrants, and the Scottish people, and all the Nations round about the Ocean Sea, were utterly ignorant of *Moses* and the *Prophets*. So that then, by the testimonie of *S. Ierome*, all our Religion was superstition, all our Church-service was Idolatrie, all our Priests were Painims, all our gods were Idols. And to appropriate to every Nation their peculiar god, there was then in *Scotland* the Temple of *Mars*; in *Cornwall* the Temple of *Mercurie*; in *Bangor* in *Wales*, the Temple of *Minerva*; in ^b *Malden* in *Essex*, the Temple of *Victoria*; in *Bath*, the Temple of *Apollo*; in *Leycester*, the Temple of *Ianus*; in *Torke*, where *Peters* is now, the Temple of ^a *Bellona*; in *London*, where *Pauls* is now, the Temple of * *Diana*. Therefore it is very likely, that they esteemed as highly then of the Goddess *Diana* in *London*, as they did in *Ephesus*; and that as they cried there, *Great is Diana of the Ephesians*, so they cried here, being deluded with the same spirit, *Great is Diana of the Londoners*. Even no more than 53. yeeres before the incarnation of Christ, when *Iulius Caesar* came out of *France* into *England*, so absurd, senselesse and stupid were the people of this Land, that in stead of the true and ever-living Lord, they served these *Heathenish* and abominable Idols, *Mars*, *Mercurie*, *Minerva*, *Victoria*, *Apollo*, *Ianus*, *Bellona*, *Diana*, and such like. And not long after, to wit, *Anno Christi* 180. King *Lucius* being first Christened himselfe, forthwith established Religion in this whole Kingdome. But thanks, thanks be to God, in the time of the *New Testament*, three and fifty yeeres after the incarnation of Christ, when *Ioseph* of *Arimathea* came out of *France* into *England*, many in this Realme of blinde and

Acquaintance.

* *Vsque ad aduentum Christi, Britannia fertilis provincia tyrannorum, & Scotica gentes, omnesque usque ad Oceanum per circuitum barbaræ nationes, Moysen Prophetasque ignorabant.*

^b *Stow Annals in vita Morgani.*

^c *Camden Britan. in Essexia.*

^a *Stow Annals in vita Bladud & Leyre Regum, & Severi Imperatoris.*

* *Iuclius in Tractat. de sacris Scripturis. pag. 129.*

Act 19. 28.

Templum Christi in templum Iovis, Mariæ in Veneris dices conversa.

D. Ægidius.

Acquaintance.

^f *Gildas. lib de victoria Aucti Ar.*

^g *Nicéphorus l. 2. cap 40.*

^h *Dorotheus in Synopsi. cap. 23. Rom. 16. 10.*

ⁱ *2 Tim. 4. 21.*
The flourishing state of the Church, amidst many hoarie winters of innovation.

^j *Advers. Iude. cap. 3. Hispaniarum omnes terminis, & Galliarum diverse nationes, & Britanniam invicta Romanis licet Christiano vero subdita.*

^k *Hom. 4. in Ezek. Quind ter- ra Britannia ante adventum Christi in unum Dei conf. est religioem? Nunc vero unum est & tota cum leticia clamat ad Dominum.*

^l *Socrat. l. 1. c. 9.*

ignorant *Pagans*, became very zealous and sincere *Christians*. For Saint *Philip* the Apostle, after he had preached the Gospel throughout all *France*, at length sent *Ioseph* of *Arimathea* hither into *England*: Who, when he had converted very many to the Faith, died in this Land, and he that buried the body of Christ, was buried in ^f *Glastenbury* himselfe. Also *Simon Zelotes*, another Apostle, after he had preached the Gospel thorowout all *Mauritania*, at length came over into *England*: who, when he had declared likewise to us the doctrine of Christ crucified, was in the end crucified himselfe, and buried here in ^g *Britaine*. About this time ^h *Aristobulus*, one of the seventie Disciples, whom Saint *Paul* mentioneth in his Epistle to the *Romans*, was a reverend and renowned Bishop in this Land. Also *Claudia* a noble *English* Ladie, whom Saint *Paul* mentioneth in his second Epistle to *Timothy*, was here amongst us a famous professour of the faith. Since which time, though the civill state hath beene often turned up-side downe by the *Romans*, by the *Saxons*, by the *Danes*, by the *Normans*, yet the Gospel of Christ hath never utterly failed or beene taken from us. This the holy Fathers of the Church, which have lived in the ages next ensuing, doe declare. *Tertullian*, who lived Anno 200. writeth thus; ⁱ All the coasts of *Spaine*, and divers parts of *France*, and many places of *Britaine*, which the *Romans* could never subdue with their sword, Christ hath subdued with his word. *Origen*, who lived Anno 260. writeth thus; ^k Did the Ile of *Britaine* before the coming of Christ, ever acknowledge the faith of one God? No; but yet now, all that Countrey singeth joyfully unto the Lord. *Constantine* the Great, the glory of all the Emperours, borne here in *England*, and of *English* blood, who lived Anno 306. writeth in an Epistle thus; ^l Whatsoever custome is of force in all the Churches of *Egypt*, *Spaine*, *France*, and *Britaine*, looke that the same

same be likewise ratified among you. Saint *Chrysostome*, who lived *An. 405.* writeth thus; ^m In all places where-soever you goe into any Church, whether it be of the *Moores*, or of the *Persians*, or even of the very Iles of *Britaine*, you may heare *Iohn Baptist* preaching. Saint *Ierome*, who lived *Anno 420.* writeth thus; ⁿ The *French-men*, the *English-men*, they of *Africa*, they of *Persia*, and all barbarous Nations worship one Christ; and observe one rule of religion. *Theodoret*, who lived *Anno 450.* writeth thus; ^o The blessed Apostles have induced *English-men*, the *Danes*, the *Saxons*, in one word, all people and countries, to embrace the doctrine of Christ. *Gregory the Great*, who lived *An. 605.* writeth thus; ^p Who can sufficiently expresse, how glad all the faithfull are, for that the *English-men* have forsaken the darknesse of their errours, and have againe received the light of the Gospell? *Beda*, who lived *Anno 730.* writeth thus; ^q *England* at this present is inhabited by *Englist-men*, *Britaines*, *Scots*, *Picts*, and *Romans*, all which though they speake severall tongues, yet they professe but one faith. Thus you see, how the Gospell of Christ, having beene first planted in this Land, by *Ioseph of Arimathea*, and *Simon Zelotes* (in whose time *Aristobulus* and *Claudia*, and not long after King *Lucius* also lived) hath ever since continued amongst us; as testifieth *Tertullian*, *Origen*, *Constantine the Great*, *Athanasius*, *Chrysostome*, *Ierome*, *Theodoret*, *Gregory*, *Beda*, and many more, which might here have beene alleaged.

Now, how singular and exquisite a benefit have our *Progenitors* received, by meanes of these faithfu'l professors of the Gospell, and first planters of the *Christian* faith here in this Iland? What a miserable famine of the *Word* had the people of this Land sustained, if these faithfull friends and sincere *Witnesses* of the truth, had not loosed from the shore, and embarked themselves in danger,

Acquaintance.

^m *Hon. 18. in 2 Cor.*

ⁿ *Epist. ad E-vagrium. Anno 500.*

Columbanus in Anglia, Palladius in Scotia, Patricius in Hibernia floruit.

^o *Advers. Grae. lib. 9.*

^p *Epist. lib. 2. cap. 38.*

^q *Hist. lib. 1. c. 1.*

Vide præter cæteros nec minus inclitum nominis, vitam Bernardi. lib. 2 cap. 7. & Bernard. de consideration. lib. 3.

Acquaintance.

*Si miſere licet
ſigmentis ſacra
triſania.*

*In upupa nido
lapiu eſt diverſi
coloris, qui tam
occulte eſt vir-
tutis ut gerentem
plane inviſibilem
reddet.*

*Albert. Mag.
Bafil.*

danger, to deliver them from the danger of ſoules ſhip-
wracke? In which danger, we likewise had beene ſha-
rers, had not this ſo rich a fraught, ſo ineſtimable a prize
reſcued us from danger, and directed our feet in the way
of peace. The ſtory of *Theſeus* includes an excellent
Morall; whoſe love to his deare friend *Perithous*, the
Poet labouring to expreſſe, ſhewes how he went downe
to hell, of purpoſe to deliver his friend from the thral-
dom of *Pluto*, under whom he remained captive. Which
without offence or derogation, may properly ſeeme to
allude, (next to that inimitable *mirror* of divine ami-
tie) to theſe noble and heavenly Warriours, who de-
ſcended (as it were) even to the jawes of hell, encoun-
tring with the insolent affronts of many barbarous *Aſ-
ſſinates*, readie to practiſe all hoſtilitie upon them. Yet
ſee their undanted ſpirits! their godly care inflamed
with the zeale of devotion, and their love to the mem-
bers of Chriſt, kindled with the coale of brotherly
compaſſion, made them as readie to endure, as thoſe
hellish fiends and furies, the enemies of the truth, were
ready to inflict; chooſing rather to periſh in the bodie,
than to ſuffer the pooreſt ſoule, bought with ſo high a
price, to be deprived of the hope of glory. Theſe were
good and kinde friends, being ſuch as would not ſticke
to lay downe their lives for their friends; ſuffering all
things with patience and uiſſance of minde, to free
their diſtreſſed brethren from the ſervile yoke of hellish
ſlavery, and bring them by meanes of Gods Spirit, by
which they were directed, to the knowledge of the all-
ſeeing veritie. Such as theſe profeſſe not *friendſhip* under
pretences or glozing ſemblances, making their heart a
ſtranger to their tongue, or walking inviſible, as if they
had found the ſtone in the *Lapwings* neſt; but as they
are, ſo they appeare, affecting nothing but what is ſin-
cerely good, and by the beſt approved. Their *absolute*
ayme or end of *friendſhip* is to improve, reprove, correct,
reforme,

reforme, and conforme the whole *Image* of that man with whom they converse, to his similitude whom all men represent. If at any time they enter into discourse, it ever tends to fruitfull instruction; if at any time they enter into serious meditation of the world, their meditation is not how to purchase estate, or fish after honour, or build a foundation on oppression, to enrich their posteritie with the fruits of their injurious dealing. No, they have the *testimony* of a *good conscience* within them, which testifies for them, should the world and all her Complices bandie against them. Wherefore, admit they should be put to all extremities, and suffer all the indignities which envie or malice could dart upon them, the weight of every injury is to be measured by the *sense* or feeling of the sufferer; for the apprehension of the *Sufferer* makes the injury offered, great or little; if he conceit it small or no injury, howsoever others esteeme it, the burden of the wrong is light, and therefore more easily sleights it.

Now *Gentlemen*, we have traced over the whole progresse of *Acquaintance*, wherein if haply it be thought, that we have sojourned too long, my answer is; that in passages of greatest danger, there is required more circumspection, than rashly to goe on without due deliberation. And what occurrent in all the passage or pilgrimage of man, is beset with more danger than the *choice* of *Acquaintance*; especially to you *Gentlemen*, whose *meanes* is the *Admittance* of *Acquaintance*? Wee have therefore insisted the longer upon this *Subject*, that you may be the lesse subject to such, who will winde them in with you, of purpose to feed and prey on you. To cure which maladie, no receipt more soveraigne, than to imprint in your memory that golden rule or princely precept, recommended by that pious and puissant Saint *Lewis* to his sonne *Philip*, in these words: *Have especiall care that those men, whose Acquaintance and familia-*

Acquaintance.

*Omnis injuria
in sensu patientis.*

*Gravis est miseria
iniquè ferentis,
suavis autem
est divino amore
serventi.*

ritie

*Acquain-
tance.*

*Præcept. 9. vid.
Gaguin. lib. 7.
Hist. Franc. Sur.
Tom. 4.*

*ritie you shall use, be honest and sincere, whether they be Religious or Secular; with whom you may converse friendly, and communicate your counsells freely; but by all means avoid the company of naughtie and wicked men: whose societie ever tends to inordinate respects. Take these Cautions therefore as the last, but not least worthy your observation. "Be not too rash in the choice of
" your Acquaintance, for that shewes weaknesse; Nor
" inconstant to those you have chosen, for that argues
" lightnesse; Nor too forward in the discovery of your
" counsells, for so you might be taxed of too much o-
" pennesse; ever ayming at that absolute end of Ac-
" quaintance, to profit more and more in the pra-
" ctice of goodnesse. So shall God bee your
" Guide, good men your friends, and your
" Country where you had education,
" receive much glory from your
" life and conver-
" sation.*





THE ENGLISH GENTLEMAN.

Argument.

Moderation defined; No vertue can subsist without it; Wherein it is to be used; Wherein to be limited; Of the accomplished end which attends it.

MODERATION.



to distinguish him from brute beasts, whose onely delight is injoying the benefit of Sense, without any further ayme.

Observat. 7.
IN the whole progresse of mans life, which is nothing else, but a medley of desires and fears; we shall finde, that there is no one vertue which doth better adorne or beautifie man, than Temperance or Moderation; which indeed is given as an especiall attribute to man, purposely

R r

This

Moderation.

*Moderation
defined.*

*Omnis quæ à ra-
tione suscipitur
de al qua re in-
stitutio, debet à
definitione profi-
cisci, ut intelliga-
tur quid sit id, de
quo disputetur.
Cic. offic. lib. 1.*

*Nihil interest an
habeas, an non
concupiscas. Sen.*



THis *Moderation* therefore, being a note of distinction betwixt man and beast, let us draw neere to the knowledge of this so exquisite a vertue; which, that we may the better attain, let us first see how she is defined: because every instruction grounded upon reason touching any subject, ought to proceed from a definition, that wee may the better understand what that is, whereof we dispute. *Moderation is a subduer of our desires to the obedience of Reason, and a temperate conformer of all our affections, freeing them from the too much subjection either of desires or feares.* First, it causeth our *Desires* to be subject to the obedience of reason, pulling us alwayes by the sleeve, and remembring us how we are men and partakers of reason, and therefore ought not to subject our *Desires* to the captivitie of Sense, as brute beasts which have no reason. Secondly, it is a conformer of all our affections, freeing them from all unworthy subjection, either in respect of our *Desires* or *Feares*: of our *Desires*, as having learned in all things to be contented, whether that portion wherewith God hath blessed us, be little or great: of our *Feares*, as suffering no worldly thing to be so neerely endeered to us, as to feare the losing of it, which we so dearly tender. For the first, it is an excellent saying of a sage Morall, *There is no difference betwene having, and not desiring*; for he that desires nothing, enjoyes more than hee that possesseth the whole world; for his desires are satisfied, which the worldling can never bee, so long as his thoughts and desires are to the objects of earth engaged: so as, the difference betwixt the poore wanting, and rich not using, is by these two expressed, the one *carendo*, the other, *non fruendo*: whereas, if the poore having little, desire no more than that little which they have, they become rich in desire, and enjoy by desiring little, more above estimate than the dunghill wretch (whose eyes cannot enjoy themselves for coveting) will ever

ever be master off. For as men sicke of an *Atrophy*, eat much, but thrive not; so these, though they devour widowes houses, feed upon the fat of the Land, lay land unto land, and hoord up treasure to enrich a progenie of rioters, yet these seldome thrive with the fat of their oppressions, but make oft-times as fearfull ends, as their beginnings were calme and prosperous. It is a singular blessing, which the Poet attributes to one, who was not only rich, but could enjoy that he had freely;

God gave thee wealth, and power to use it too,

Which these Earth-wormes of ours can never doe.

Neither only in matters of *Desire*, are we to entertaine the choice companie of *Moderation*, but in our *Feares*, where we many times *fear* to forgoe, what we already with much content enjoy. So as, the *former* direct their ayme to what they have not; but the *latter* stand surprized with *fear*, lest they should leese what they already have: the *former* argues an avaritious minde, who can never confine his *Desires* to what it hath; the *latter* a worldly besotted affection, that can never finde heart to forgoe what it already enjoys. A Philosopher perceiving *Dionysius* to sit merrily in the Theater, after hee was expulsed his Realme, condemned the people who banished him: Certainly, this Prince shewed an admirable *Moderation*, both in respect of his *Desires* and *Feares*; first, in his *Desires*, extending not his thoughts above that low verge whereto his Tyranny had forced him; nor *fearing* any succeeding losse, being above the reach of greater misery. This *Moderation* appeared in *Furius Camillus*, whom neither Honour could too much transport, nor disgrace cast downe; bearing the *former* with no lesse temperance, than he did the *latter* with patience; & esteeming it his only conquest, to conquer passion in the height of affliction. It is likewise a great argument of *Moderation*, when in extremity, we stand prepared to encounter with the worst of danger, passing al in-

*Dū tibi divitias
dederant, artem-
que fruendi.
Hor. epist. lib. x.*

*Plutarch. in vit.
Camill.*

*Moderation.**Appian. Alex.**Plutarch. in vit.
Vespas.**Habere vitam in
patientia, non oritem
in desiderio. Sen.*

ducements to feare, with a minde no lesse resolute than cheerefull, saluting affliction with a smile, and entertaining surmises of danger with a jest. This did *Crassus*, who being willed by the *Arabian* guides to make haste before the *Moone* was past *Scorpio*; But I (saide he) feare more *Sagittarie*, meaning the Archers of *Persia*. There is nothing which expresseth more true worth in any man, than his constancie and courage in the encounters of this life; imitating, in this respect, *Vespasian*, who upon the instant of his Dissolution, when death had summoned him to make present surrender, by paying his debt to Nature, of that short Lease of life, which with many an unquiet houre hee had traced, standing up upon his feet, used these words; *It became an Emperour to take his leave of earth standing*: implying, that the extremities which either Nature or Fortune could inflict upon him, could not so much deject him, or by their assaults enforce him to doe ought unworthy himselfe. Whence we are taught (and well may this lesson deserve our observation) to entertaine this life with patience, expecting death with a desired assurance: for there is no better meanes to moderate the passions of Desire and Feare, than to enter into meditation of the world; and withall to consider, how there is nothing of that esteeme in the world, that may seeme worthy our Desire, coveting to have it; or worthy our Feare, inwardly doubting to lose it. This serious consideration will be of force to move the greatest worldling to a Moderation of his desires, subjecting them to the obedience of reason. Whereas, if he should give reines to his owne Avarice, *Erethous* bowels could not containe more in proportion, than his in an illimited desire and affection: for the World, being like a City without a wall, a house without a doore, a ship without helme, a pot without a cover, and a horse without a bridle; hath brought out people equally consorting with her in nature and temper;

per; of unbridled and uncorrigible dispositions, naturally affected to all sensuall libertie, preferring one minutes pleasure or profit, before an eternitie of succeeding pleasures and profits, reserved for those onely whose lives are imployed in promoting their *Makers* glory, being wholly addressed to please him; and whose deaths, like the choicest odours, send out a sweet smell, the perfume of a good and vertuous life, sending out a voice, even in their last period to praise him. What admirable *moderation* divers ancient Princes have shewne, especially in their contempt to the glory and pompe of this life, Histories can afford sufficient examples; but to omit forraigne instances, my purpose is to insert here one of our owne, which, by how much more neere us, by so much deeper impression should it inforce in us. *Canutus*, that was absolute King almost of five Kingdomes, somewhat before the Conquest, upon a time in his *Progresse* riding neere the *Thames*, light and fate downe before the shore: then, as it were to trie a conclusion, he commanded the water being now ready to arise againe and to flow, not to come any neerer him. But the water keeping his naturall course, came up still higher and higher, till it began to wet him. Whereupon to his Nobles, which were about him, *Yee call mee* (sayes he) *your King and Master, and so indeed I am; and yet loe yee, I cannot command so much as this little streame; but doe what, I can, that will doe still as it list.* Whereupon presently hee posted to *Westminster*, and resigned his Crowne to the *Crucifix* there; neither could he ever after this be perswaded to weare it any more. The like indifferencie to all princely honours, shewed those memorable Saxons, *Kingulfus, Iva, Ceodulphus, Eadbertus, Ethelredus, Keredus, Offa, Sebbi, Sigebertus.* *Charles* the fifth Emperour of *Germanie*, gave up his Empire into the hands of the Princes Electors, and withdrew himselfe in the

Moderation.

*Cobares Christi,
quid gaudes?
quia socius es
pecorum? Aug.*

Moderation.

*Mihi crede, te,
mori mallem
quàm imperare.
Oibo.*

*Curia curia strin-
gitur, Diadema
spina cingitur.
Aphorism.*

Sen. in T. bis.

yeere 1557. into a Monasterie. The like of late yeeres did his sonne King *Philip* of *Spaine*. Neither need wee to exemplifie this subject, touching contempt of the world, only in such as the glorious light of the Gospell had shone upon, but such whose times of darknesse had never attained to so blessed a Sun-shine: As may be instanced in *Dioclesian*, who voluntarily relinquished the flourishingest Empire in the world. Yea, to adde one example more, even amongst those, whose best Religion is Policie, and whose onely aimes are to enlarge their owne Sovereignty. *Amurah* the second, Emperour of the *Turks*, after he had gotten infinite victories, became a Monke of the straightest Order amongst them, in the yeere of our Lord 1449. All which may seeme to confirme what *Seleuchus* being King was wont to say, *That if a man knew with what cares a Diadem was clogged, he would not take it up, though it lay in the street.* So as, when the *Romans* had despoiled *Antiochus* of all *Asia*, he gave them great thanks, saying, *they had rid him of many insupportable cares.*

Now, as wee have defined this vertue to be a subduer of our desires to the obedience of reason, and a temperate conformer of all our affections; so are wee to direct our eye to the conclusion, to wit, a freer of the affections from the too much subjection either of desires or feares. So as, wee are here to observe, that he is the man whom our definition only aimes at, whose well-tempered brest is neither transported with a desire of enjoying what it hath not, nor surprized with a feare of losing what it now enjoyes. Having so much as may content him, the losse whereof should he sustaine, could nere deject him. Such an one the Tragick Poet entitleth a *Prince*, as one too worthy to be numbred among the inferiour ranke:

*Who feares, desires, and stifling cares suppresses,
Are Kings at least, they can be nothing lesse.*

For

For these are they who have absolute soveraigntie over their passions, and in prosperitie scorne as much to be proud, as in adversitie to shew themselves base. Yea, they will rather entertaine the extremest encounters that Miserie can lay upon them, than lose the least of that libertie of minde, with which their noble temper hath endued them. In brieft, those only who dis-value sublunary things, esteeming them as they are, onely to minister to our *necessitie*, and not to reare them, as blinde worldlings use, in the tabernacle of their heart to commit *idolatrie*, keepe consort with this *Definition*; for the *golden meane*, as it is only approved by them, so in a princely *moderation* of their affections, they are ever readiest to enter lists with their owne passions, that if any either exceed or come short of this *meane*, they may so square and hammer it till it be reduced to a proposed *meane*. And let this suffice, for the *Definition*: wee will now descend to the second branch, wherein wee intend to shew, *that no vertue can subsist without Moderation*, being indeed the temper which allayeth and aptly disposeth all our actions, making them equally seasoned, which otherwise would become violent and immoderate.


As *Moderation* is a *subduer* of every inordinate or indisposed *affection*, so is it a *seasoner* or temperer of all our *actions*, making them seeme worthy the title of vertuous, which without this temper would appeare vicious. For without this *Moderation*, he that is liberall should incur the name of prodigall, the frugall the name of miserable, the resolute be termed dissolute, the morall civill man a coward, the wise Stoicall, the regular meerely formall, the just rigorous, the mercifull remisse. So defective is the structure of all vertues, wanting the sweet temper of *Moderation* to season them.

Neither

*No vertue
can subsist
without it.*

Moderation.

Neither proceedeth this from the malevolent or uncharitable censures of men, as former times have beene too apt to traduce or mis-interpret their best deservings, by aspersing some unworthy blemish upon their demerits. As in *Rome*, if the *Pisoes* be frugall, they are censured parcimonious; if the *Metelli* religious, they are taxed superstitious; if the *Appii* popular, they are termed ambitious; if the *Manlii* austere, they are stiled tyrannous; if the *Lelii* wise, they are curious; the *Publicola* aspiring, if courteous: But meerely upon the want or deficiencie of such actions, which are not tempered with *Moderation*. For to give instance in each kinde; how nobly and invincibly did *Alexander* the great beare himselfe in all exploits? how much feared abroad, and how much loved at home? how affable to his friends, and how terrible to his foes? Yet how much were all his actions of valour and matchlesse resolution darkned through want of *Moderation*, being so excessively given to passion in his drinke, as his nearest and dearest friends could not be secure from his fury? For howsoever those acts and exploits of his against *Darius*, yea against all opponents, expressed the noblenesse of his person, with the continued attendance of succeeding fortune; yet the death of *Clytus* and depopulation of *Persopolis*, detracted as much from his glorie, as ever his Conquests gained him glory. Likewise, how just and sincere was *Agessilaus* held in all matters of justice? how free from this Ages staine, corruption? how farre from personall respect, or to be over-awed by the offenders greatnesse? so as, like the worlds *Generall* (of whom wee even now made mention; and) of whom *Plutarch* reports, that hee used to shut the one eare with his hand, when he heard any accuser in criminall causes, thereby (as he said) reserving aud ence for the defendant; semblably did this renowned *Patron* and *Patterne* of unblemished *Iustice*: yet how greatly


Quint. Curt.

Plutarch. in vit.
Agess.

Plutarch. in Alex.
and o.

greatly did he eclipse those more glorious lights which shone in him, for want of *moderating* his affection towards his children? So as his riding upon a cockhorse did no lesse argue his weaknesse, than his sinceritie in matters of *Iustice* witnessed his uprightnesse. Lastly, how profoundly wise was the Lacedemonian *Chilo* held to be, being numbred among the seven Sages of *Greece*, and elected *Ephorus*, a place of especiall honour and esteeme? how exquisite his sentences? how quick and pregnant his answers? how solid his reasons? how absolute in all his proceedings? Yet behold, for want of *moderation* of his passions, how childishly hee gave way to excesse of joy, whereby he was inforced to pay his debt to nature. Whence we may easily collect, that no *vertue*, how Cardinall soever, can *subsist* without the assistance of *moderation*, being that *Lesbian rule* which directs the *Modell*, and makes it truly accomplished. All vertues (saith one) doe make a Commonwealth happy and peaceable: but *Temperance* alone is the sustainer of civill quietnesse; for it taketh care that the Realme be not corrupted with riot and wanton delights, whereby divers States have beene cast away. Or to descend more particularly to those divine effects which this *vertue* produceth, it hindreth dishonest actions, restraineth pleasures within certaine bounds, and which maketh men to differ from brut beasts. Moreover, this is that herbe, which *Mercury* gave to *Vlysses*, lest he should taste of the *Inchanters* cup, and so with his fellowes be transformed into a *Hog*, wallowing in the mire of all sensuall delights. So as, whosoever is endued with this *vertue*, stands fortified against all assailants; those *eye-sores* (for so *Plutarch* calls them) I meane those attractive objects of *lust* cannot surprize him: nor those *worldly tumours* (for so *Eucherius* styles them) I meane *worldly honours*, intrap him. Nor those robes or rags of shame, the gorgeous attire of sinne,

S f

(which

Moderation.

Plut. in Apollog.
Eras. in Apollog.
Ludens par impar, equitansque
in arundine longa.
Agis rex Lacedemon.

Lact. in Chilo.

What excellent fruits are derived from *Temperance*.

Homer. lib. 10. odyss.

Oculi dolores.
Plut. in vit. Alex.

Honores mundi,
tumores mundi.
Eucher. epist.
Paran. de contempt. mundi.

Moderation.

*Velamen illud
Antichristi. Hieron.
ad Furi: m
de vid. Scrm.
Tom. I.
Amici sues
temporū. Cic.*

*Arist. lib. 1.
Ethic. cap. 5.*

(which *Hierome* calls *Antichrists veile*) delude him. Nor those *Theeves of time*, (for so the Orator is pleased to call them) I meane *friends* and *acquaintance*, overjoy him. In brieft, as the *Vnicornes* horne being dipt in water, cleeres and purifies it; so there is no poison either arising from the tempting object of beautie, from the ambitious aspiring to *honour*, from the attire of *sinne* or cover of *shame*, or from those sweet time-beguilers our *acquaintance*, which is not frustrated by this choice and soveraigne receipt of *Temperance*. So as this is that *vertue*, which (though in generall it deserve to be affected of all) great men ought specially to embrace, that by their example the common sort might become temperate: for this is the reason why so many now adayes live riotously like beasts, namely, because they see *Noblemen* and *Magistrates* that governe the Common-wealth, to leade their lives wantonly, as *Sardanapalus* did. Whence it was, that the Poet so seriously concluded;

*Great is the crime, it cannot chuse,
If he be great that doth it use.*

For as wee see in colours, there is none which discovers any soile or blemish so much as *white*; or as wee have observed in the eclipse of the *Sunne*, that it drawes more eyes to view it, than the darkning of any inferiour light; so amongst the children of men, though sinne be sinne in every one, yet more noted, and in that more exemplar, in these high peering *Cedars*, I meane our *Peeres* and *Nobles*, than in these lower *shrubs*, whose humble condition frees them from like publike observance. How necessary is it then for you, *Gentlemen*, whose birth hath ennobled you, whose breeding hath enabled you, and whose more *generous* spirits have emboldned you, to undertake assaies for the glory and benefit of your Countrey, the better to expresse your love & allegiance to your Prince: to become affecters
and

and practicers of so singular a *vertue*, that your lives might be patternes of *Moderation* unto others, seeing more eyes are fixt upon you than on inferiours? You are the *Molds* wherein meaner men are casten; labour then by your example to stampe impressions of vertue in others, but principally *Temperance*, seeing no vertue can subsist without it. It is dangerous (saith *Austine*) when prodigalitie and riot sway a *Scepter*; neither only is it dangerous for the person, whose illimited affections, of a *Prince* make him a vassall; but for the whole body of the *State*, training it to all impietie by his evill example. The *Lacônians*, by meanes of wise and temperate *Princes*, became admired for their *Moderation* and continence: insomuch as their spare diet, their home-spun raiment, and their generall hate to all excessse, made them no lesse honoured at home, than feared abroad. Whereas contrariwise, the *Sidonians* by following the riotous examples of some of their licentious *Princes*, fell into all excessive gluttony. So powerfull and perswasive were the lives of *Princes*, to inforce impressions of goodnesse or badnesse in the imitation of their *Subjects*. But to take a review of those maine assailants of *Temperance*, lust, ambition, gorgeousnesse in apparell, luscious fare, company-keeping, and the like, wee shall finde, that where this *Temperance* is, albeit these objects even in their height should encounter him, the bait will be long laid ere it can take him. For to run over all these, and illustrate them with proper instances, wee shall plainly shew, that where a divine power is ready to assist, and man no lesse ready, upon temptations approaching, to resist, all these motives can take no place. What admirable *Continencie* shewed *Alexander* in the conquest of his affections, sparing *Darius* wife and his three daughters? how greatly did this worlds *Monarch* enlarge his glory by this onely conquest? Yet to reflect upon those objects of beauty,

Moderation.

*Accipit luxuries
sceptrum; quid
sperandum est
præter naufragium?* August.

Plut. in Apolb.

*Care & mundus
pleni sunt spūs :
conversari in his
& non ledi, di-
vine potentia
est, & non virtu-
tis humana.*
Bern.

Quint. Curt. li. 3.

Moderation.

Cum de virtutibus agitur, nulla excellentior terminatur quam illa, que in castis adolescentibus invenitur. Salust. in Jug.

Vid. Plutarch. in Apotbeg.

Q. Curt. lib. 4. cap. 11.

Malem quare cur Statua mihi nulla posita sit, quam cur sit. Cato. Seneca.

Præfulgebant Iunius & Bleſius, eo ipso, quod effigies eorum non visebantur. Tacitus.

wee shall finde, if records be true which write of them; that for beauty they were incomparably gracious, and for state the choicest Dames of *Persia*. The like wee reade of *Scipio*, who being a young man of foure and twenty yeeres of age, of strong constitution, and promising personage, in the taking of a City in *Spaine*, repressed his flames of *lust*, albeit a beautifull maid was brought him; restoring her to a young man called *Alutius*, to whom she was espoused, with a great reward. But incredible is the report of *Zenocrates Continencie*, who lying all night with *Lais*, though she used all the provocations and enticements she could devise; yet he remained immoveable to her voluptuous inducements. And to close this illustration with an heroicke instance; *Cleopatra* in the last tragicke Scene of her disasters, kneeling at the feet of *Cesar*, laid baits for his eyes; but in vaine; her beauties were beneath that Princes chastitie. Neither are Histories (those precious treasuries of time) lesse plentiful in instances of *Moderation* touching motives of *Ambition*. When all the worthy *Romans* (I meane such whose demerits had gained them an eminent esteeme with their Country) had a desire to preserve their memories by erection of their Statues, *Cato* would not; and being demanded the cause, answered; *If I might chuse, I would rather have it asked why Cato hath no Statues erected for him, than why they are erected for him.* Implying, that *Virtue*, which is the most continued shrine, and as that sage Morall saith; *maketh man a God*, had more power to eternize him, than all materiall *Monuments*; which, as they are subject to corruption, so shall their names be; which are engraven on them. From their contempt shewne to these sumptuous covers of corruption, *Iunius* and *Bleſius*, by the testimonie of *Tacitus*, received no lesse glorie; whose Statues, because they were not engraven in stone, appeared more conspicuous to the eye of the State.

State. No lesse *Moderation* of his desires shewed *Agessilaus*, that princely patterne of *Iustice*, who, when the *Egyptians* came forth of purpose to adose him, for those numerous and glorious victories which he had achieved, couched himselfe close upon the grasse, without least shew or semblance of Majesty, expressing the humility of his thoughts, by the lownesse of his seat. But of all others, there is no one example, to instance a true Moderatour of *Ambition*, like that noble and victorious Champion, *Godfrey du Boloigne*, whose valour so bravely employed in expulsi^{ng} the *Turkes* and freeing *Ierusalem*, that Citie of the great *King*, from miserable slavery, had gained him so deserved a name, as it was thought fit his honourable service should be rewarded with a golden Diadem; but how answered this glorious Champion? *Farre be it from me* (quoth he) *to suffer the servants head to be with a Crowne of gold paled, where the Masters head was with a Crowne of thornes pierced.* To produce likewise instances in such whose *Moderation* in attire, manifested their contempt to these covers of shame, we shall finde *Licurgus*, *Phocion*, *Pelopidas*, with many others, such profest foes to gorgeous apparell, as they alwayes retained their ancient country weare with such plainenesse, as they expressed what they were, by the garments they wore. For a mans garment (saith the Son of *Sirach*) and his excessive laughter, and his going, declare what person he is. In so much as *Augustus Caesar* bore alwayes hatred to gorgeous and sumptuous apparell, terming it the blazer and brui^{ter} of our pride, the nests to hatch the lascivious brood of Lechery. In like manner, to descend to all those assailants of *Temperance*, we shall finde many excellent subduers of their owne affections, using an admirable kinde of restraint or *Moderation* in their fare. The number of guests amongst the *Romans* in any solemne feast privately observed, was not great; seldome times excee-

Plut. in vit.

Legitur in Gestis Romanorum, quod ille qui primus inter eos vestem purpuream induit, a fulgure percussus est, & sic interit.

Faces faciesq; superbia. Sueton.

Moderation.

*Aul. Gell. noct.
Att. l. 13. c. 11.
Alex. Gen. dier.
lib. 5. cap. 21.*

*Stuckius de con-
vi. lib. 2. cap. 2.*

ding nine: whence *Aulus Gellius* saith, that the number of guests should beginne with the *Graces*, and end with the *Muses*; that is, they must not be fewer than three, nor more than nine. Which use was occasion of that adage, *Septem convivium, novemconvitium faciunt*; Seven make a banquet, nine a riot. Albeit that luxurious Emperour *Heliogabalus* seemeth to have been delighted with the number of eight, whence he invited to supper, to make his feast more singular, eight bald ones, eight blinde ones, eight gouty ones, eight deafe ones, eight hoarse ones, eight very blacke ones, eight very long ones, eight very fat ones, and eight hooke-nosed ones, being delighted with that *Greeke* proverbe, *ἄνθρωπος ὀφθαλμοῦ*: whose Ape, it seemes, that late conceited Academicke was, who invited the blinde, lame, and deformed to a supper, for whom he had provided *fowles*, as different to their pallat by nature, as they were to others in feature; furnishing his feast with *Owles*, *Cuckowes*, *Staniels*, and *Popinjays*, to make himselfe infamously famous for his invention. But to proceed with these Ethnicke instances of *Moderation*; *Democritus* preserved his life without any other sustenance, save only the smell of hot bread, for the space of nine dayes: which abstinence or restraint was not enjoined him, for neither his owne estate, nor any superiour commanding power, had enforced him to that misery; but purposely to prepare himselfe for celebrating with more solemnitie the feasts which were kept in honour of *Ceres*, called commonly (as I take it) *Buthysia*; resembling in greatnesse of celebrity, and magnificence of state, that huge sacrifice called *Hecatombe*. *Pythagoras* likewise was of that wonderful *Moderation* in his fare, and that through no infirmity of Nature, in that he could not, but through an incessant desire to his studies; with a vehement affection to the preservation or propagation rather of all living creatures; as he would desire two things of God, if


if the possibility thereof could stand with the conservation of humane societie; that he might not *Speake*, that he might not *Eat*: by the *one* to prevent offence in discourse, by the *other* avoid surfet by excesse. So as, hee commanded his schollers even in unreasonable things, as Birds, Beasts, Fishes, &c. to abstaine from crueltie; entreating both *Fowlers* and *Fishers* to let goe the fowle and fish they had caught, or at least redeeme them with money, and let them goe. But too immoderate was this care, and too foolish this pitie; for creatures were ordained for the use and service of man; he then that neglecteth the use, neglecteth likewise the ordinance. But in Subjects of *Moderation*, none more absolute, than where Nature is urged by necessitie to crave releefe, and occasion is ministred, yet the desire restrained: as in extremitie of *thirst*, when Nature requireth *drinke*, which according to the Philosophers axiom, is the very last refuge of Nature, either through compassion or manly *Moderation* her desire is restrained. This did *Alexander*, who out of a princely *Moderation* or noble compassion, when he was almost consumed with drought, having a head-peece full of water presented unto him, would not drink himselfe, but offered it to his souldiers. Much to be admired was this act of *Moderation*, and a motive of generall affection; that a Prince urged by the extremest effects of *Thirst*, and having occasion and meanes to satisfie the request of Nature, yet moved with compassion towards his fellow-souldiers (for so used he to terme them) hee chused rather to want himselfe, than to be wanting in any compassionate office to their necessitie. Certainly this act deserveth so much the more to be commended, by how much the extremitie was greater which he suffered. *Darius*, when in his flight he dranke muddy and stinking water, said, *That he never dranke a sweeter draught*. Which implyes, what torment he indures who feelsthe extremitie of *thirst*. The last

Moderation.


¶
Hac duo à Deo,
modò cum con-
servatione natu-
ræ stare poterint,
unici postulabat;
ut à loquendo &
cedendo perpetuò
abstineat.


Ultimum r. fugi-
um nature, est
potus. Axioma.

Moderation.

 Gell. in Noct. Attic.

Aug. de Academ.

 Laert. in vit. Biant.

 Aug. lib. 3. de Bapt. cont. Don. cap. 10.

last assailant of *Temperance* (as we formerly observed) was *Company-keeping*; which indeed is such a stealer of time, or beguiler of tedious houres, as it makes passing of time a meere pastime. Yet observe, what diligent care hath beene had, by making choice of such (as I have else-where noted) whose society might better them. Peruse those *Athenian nights* in *Gellius*, and you shall finde how fruitfully those nights were employed, how delightfully passed: making discourse of *Philosophie*, that well-conforting *Melodie*, which gave generall content to all the *Company*. Besides, it is worth our observation, to take a view of the speciall care divers *Ancients* have had of the *Company* they conformed with: having such in as great distaste that were evill, as they bore all due reverence to such as were good. We reade how the *Prienean Bias*, having occasion to saile on a time with some ill-disposed men, by reason of a violent tempest, the ship wherein they sailed was so shaken, as these wicked men, moved rather by feare than devotion, begun to call upon their gods; which *Bias* hearing, *Hold your peace* (quoth he) *lest the gods you call upon understand that you be here*; covertly taxing their impiety, and shewing that their prayers would be little acceptable to the gods. But an example much more divine, and so much more deserving our imitation, may be here commended to us in the person of the blessed Evangelist *S. Iohn*, who would not come within the Bath where the Hereticke *Cerintus* was, so much did he hate the fellowship of him, who, to use *Augustines* words, *Was no fan for the Lords floore*.

Thus have we runne over those mainest and mightiest assailants of *Temperance*; now let us, as wee have illustrated each of them with proper instances of *Moderation*, annex some reasons why these assailants of *Temperance* ought to be restrained: and first for the first.

Lust, the sensuall mans sin, is said to be a friend, which brings

brings man in acquaintance with the Devill, as *Ebrietas* is an enemy to the knowledge of God. Besides, it is a vice detestable both to the brute beast and *Barbarian*; it withdrawes the minde of the creature from meditation of his Creator; makes man commit sinne even with greedinesse; makes the *Image* of God companion for a *Harlot*; makes him who should be the *Temple* of the *Holy Ghost*, a *Cage* of uncleane birds; prostitutes the glory of the soule to the pleasure of sinne; and prefers a sensuall delight before the obedience of reason. Hee sells his *Birth-right* for lesse than a *messe* of portage, exposing his soule to the trafficke of shame. Hee values a minutes joy above all future delight; yea, rather than lose his present content, he will suffer an eternitie of torment. This bleere-eyed Lover is so blinded with affection towards his beloved, that he will rather lose his owne soule, than lose that which he affecteth. Thus you see the *Lustfull* man uncased, his blindnesse discovered, his sundry weaknesses displayed, and the heave effects which from hence are derived: good reason then have you to restraints an affection so over-spreading, a motion so mortally wounded, a contagion so generally killing. Take into your consideration the shortnesse of the pleasure, being but a moment; the vengeance or punishment due to that pleasure, being eternall. What wise man, having neerely served his apprenticeship, will for a minutes pleasure forfeit his Indenture, and lose his freedom for ever? We should hold him destitute of common sense, who having a *Princesse* offered him, will foolishly lose her for embraces of an *Harlot*. If you will keep your selves unspotted till the day of his coming, you shall be espoused to a princely Bridegroome, and receive *Palmes* in your hands at his coming. Goe not in by the wayes of the *strange woman*, but keepe your beds undefiled, knowing the state which you have undertaken to be *honourable* before God and man. For I

T t

in

Moderation.

*Ebrietas inimica
est cognitioni
Dei; Cupiditas
emula necessitudinis
Diaboli.
Ambrosij lib. 1. de
Abraham.
Qui luxuriatur
vivus mortuus
est. Hier.*

Moderation.

Bona est castitas
conjugalis, melior
continentia vi-
dualis, optima
perfectio virgi-
nalis. Beda.

Qui non nubent
& uxores non
ducunt, sicut An-
geli in terra sunt.
Ambros.

Supergreditur
virginitas condi-
tionem humane
naturæ, per quam
homo angelis as-
similatur. ibid.

Virginitas si li-
bitur, nulla pœ-
nitentia repara-
tur ad integrita-
tem. Ibid. de Sum.
Bon.

Audenter lo-
quor, cum omnia
possit Deus susci-
tare, tamen non
potest virginem
posse ruinam.

Valeat quidem de
pana liberare,
sed non valet co-
ronare corrup-
tam. Hier.

in no case will limit you to a monasticke or regular re-
straint, but approve of both estates, I meane both the
single and married life, being undertaken in the feare of
God, worthy the acceptance of every faithfull *Christi-
an*. For the *Virgins* estate, as it drawes neerer to ange-
licall perfection, so the *Married* to the preservation of
humane society or propagation. So as Saint *Augustine*
“ might seeme rather to be traduced, than truly alle-
“ ged for this place, *Virgins* doe more than lawfull, as
“ Adulterers lesse: for my conceit shall ever be freed,
from imagining so divine a Father to approve of such
an errour: for both estates are commended; the one
good, the other better; both which titles, as they are
by the Apostle on these two estates conferred, so are
they by us to be reverently esteemed. Briefly, restraints
all immoderate desires of the *flesh*, which *fight* against
the *spirit*, so shall you finde that inward tranquillitie
which obedience to your *lusts* shall never bring you.


Ambition, the second assailant of *Temperance*, is
such an high-mounting bird, as shee useth to build her
nest ever in the tallest *Cedars*, hatching her aeries in the
highest spires, to expresse her unbounded aymes. This
passion or distraction rather, of all others, brings man
soonest to a forgetfulness of himselfe: ever aspiring,
but never obtaining; ever sailing in a tempestuous sea,
attended by many hostile and piraticall adherents,
whose aymes are to intercept all peaceable passengers,
filling the whole State full of mutinies and combustions.
Pindarus describes him to be such an one, who
strives to touch the *Clouds*, and cope with *Iove* him-
selfe, but his aymes draw him on to speedie ruine. What
reason then is there, to foster or cocker such a profest
foe to publike and private peace? Who is he, having un-
derstanding, will receive into his barge, where he is, a
quarrellous turbulent fellow, who in desperate fury will
not sticke to over-whelme the vessell, both of himselfe,
and

and the rest that consort him? Who is he, that will engage him in perill, when he may in safety enjoy himselfe, and be free from danger? Who is he, that will desire to climbe, when hee knowes there is no meanes to save him from falling, being got up? Surely the *Ambitious* man is ever environed with perill, yet such is his folly, he will rather chuse to incurre danger, than lose the present opportunitie of acquiring honour. Besides, they whom this unbounded *passion* hath once surprized, are so much distempered, as of sleepe they are quite deprived; which disquiet proceeds either from emulation towards others, or an ambitious desire of advancement in themselves. For the first, *Themistocles* was wont to say, that *Miltiades* victory in *Marathon*, bereaved him of his sleepe. For the latter, *Sylla* could never take rest, till by the terrour of his legions, hee had obtained the law *Valeria* to be made, whereby hee was created *Dictator* for eightie yeares; as *Cesar* the law *Servia*, by which he was made perpetuall *Dictator*. Albeit, having obtained what they desired, and arrived at the port whereto their course was directed, they found an *Empire* to be a monstrous and untamed beast, wounding them with many thornie cares, which deprived them of all seasonable rest. Doe you then love to be at peace, to enjoy perfect liberty, to be divided from all occasions of disquiet? Restraine those *Icarian* thoughts, whose soaring wings are ever laved in the depth of ruine. Confine your thoughts within an equall limit; and let not your projectments be above hope of effecting. Those braving builders of *Babel*, aymed at too high a story to bring their worke to perfection. Let the foundation be built on firme ground, and the building will prosper better. For howsoever, faire pretences may for a time appeare in the habit of truth; daubing up a rotten inside with a specious out-side: He that sitteth in the *Heavens* and searcheth the *hearts* and *reines*, shal have them

Velea, or Velleia.
Alphonf. in lib. de
Heres. in verb.
Tyrann.
Sero lib. 5. de
Iust. & Iure.
quest. 1. artic. 3.

Si tanta humilitate se deprimat divina majestas, superbire in quod audet & praesumat humana infirmitas?
Aug. de cons. Ecl. viciorum.

Moderation.

 *Sibi mirabile fit
quod non excen-
tur, cum tantum
onus bajalent.
Clem. Alexand.
1. Pedag.*

*O nobilem magis
quam felicem
pannum!*
Job. Ser. 47.

Sen. Epiſt. 47.

in *derision*, breaking them in peeces like a *potters vessell*. Restraine then this fury or frenzie of the minde, and with timely *Moderation* so bound in and confine your affections, as no aspiring thought may enter that place, which is reserved for a higher place: so shall you enjoy more absolute content in restraining, than enlarging your thoughts to the motives of *Ambition*.

Gorgeous attire, being the third assailant, moving man to glory in his shame, and gallant it in his sinne, is to be especially restrained, because it makes us dote upon a vessell of corruption, strutting upon earth, as if we had our eternall mansion on earth. What great folly is it to preferre the *case* before the *instrument*, or to bestow more cost upon the *Signe* than on the *Inne*? Me thinkes the bitter remembrance of the first necessity of cloaths, should make men more indifferent for them: if man had never sinned, his shame had never needed to have beene covered. For *sinne* was the cause of *Adams shame*, and his *shame* the cause he fled unto the *shade*, which affoorded him *Fig-leaves* to cover his *Nakednesse*. What vanity then, yea, what impudence to glory in these covers of shame? Would any one, having committed some capitall offence against his Prince, for which he is after pardoned, but on condition hee shall weare a halter about his neck, become proud of his halter, and esteeme it an especiall badge of honour? We are all in the selfe-same case; we have committed high treason against the King of heaven, yet are we received to mercy, bearing about us those *Memorialls* of our shamefull fall or defection from our King; which should in all reason rather move us to be ashamed of our selves, than to prize our selves higher for these ornaments of shame. Sure I am, as hee is a fond man that values the worth of his horse, by his sumptuous saddle or studded bridle; so he is most foolish, who estimate a *man* by his *garment*. Yet see the misery of this age! the cover of shame is be-
come

come the only luster to beautifie him : but be not yee so deluded ; prize the ornaments of the minde for the choicest and chiefest beauty : farre be it from you to glorie in this attire of sinne, these rags of shame, these *worme-workes*, which withdraw your eyes from contemplating that supreme bountie and beauty, purposely to fix them upon the base objects of earth, which detract much from the glory of a reasonable soule. The *Swan* prides not her selfe in her blacke-feet ; no more should you in these *Covers* of your transgression, which, whensoever ye looke on, may put you in minde of your first pollution. No reason then to affect these, which had man never sinned, he had never needed, being before clothed with innocencie as with a garment, and with primitive puritie, as with a rayment. Whence it appeares, that many glory in the rags of shame, while they glory in these robes of sinne : Now who, endued with reason, would pride him in that which augments his shame, or esteeme that a grace which asperleth reproach on him ? *Nicetas* saith plainly ; *No punishment so grievous as shame*. And *Nazianzen* yet more expresly ; *Better were a man die right out, than still live in reproach and shame*. *Ajax* being readie to dispatch himselfe, used these as his last words ; *No grieve doth so cut the heart of a generous and magnanimous man, as shame and reproach*. For a man to live or die, is naturall ; but for a man to live in shame and contempt, and to be made a laughing stocke of his enemies, is such a matter, as no well bred and noble minded man that hath any courage or stomacke in him, can ever digest it. Delight not then in your *shame*, but in a decent and seemely manner affect that *Habit* most, which becommeth most ; restraining that profusenesse, which the vanity of this age so much exceeds in ; and assuming to your selves that *attire* which gives best grace to modesty, and hath neereft correspondence with Gentilitie. Neither is *Luscious* fare to

Moderation.

*Vivis jam est
vestis non tegu-
menti.*

*Clem. Alex. Pa-
dag. lib. 2. cap. 16.
Crysost. Tom. 1.
Hom.*

*Vivere & mori
naturæ functio:
ludibrio esse pro-
prio ducimur.
Ambros. ep. 70.*

Moderation.*Venter vite Chabridis.**Diog. apud Laert.**Chrysoſt. Hom. 4. in Gen.**Impoſſibile eſt hic implere ventrem & ibi mentem. Hier. in epiſt.**Si ſermo meus caperetur, caperetur: Nam ſic eſt ſermo Dei, & ſic eſſe debet fidelibus, ſicut piſci hauriunt; cum caput quando capiuntur, nec ſit capitis iniuria; ad ſalutem enim, non ad perniciem capiuntur.**Aug. Tract. 43. in Iohan.**Ang. in l. Confess.*

be leſſe avoided, or with leſſe ſtriſtneſſe reſtrained. Many reaſons whereof might be here produced, but wee will cull out the chiefeſt, to weane our *Generous Vitellians* from their exceſſive ſurfets. Firſt, *daintie diſhes* are foments to wanton affections, begetting in the ſoule an unaptneſſe to all ſpirituall exerciſes: for this is a generall rule, that the body being ſtrengthened, the ſoule becomes weakned: for faſting is a preparative to Devotion, but riot the grand-maſter of Diſtraction. Looke how it is in the health of the body, and ſo it is in the ſtate of the ſoule: if a man have a good appetite, and a ſtomacke to his meat, it is a ſigne he is well in health; in like ſort, if a man be content to follow Chriſt for the *Loaves* to fill his belly, and care not for the food of his ſoule, queſtionleſſe all is not well betweene God and him; but if he have a longing and an hungring deſire of the *Word*, then indeed his heart is upright in the ſight of God. For as Saint *Auguſtine* noteth well; *If the word of God be taken by us, it will take us.* But what meanes may be uſed to procure this longing and hungring deſire in us? Not *Luſcious* or curious *fare*; for that will move us rather to all inordinate motions, than the exerciſe of Devotion: no, it is *faſting* that makes the ſoule to be *feasting*; it is macerating of the fleſh, that fattens the ſpirit. For it is ſumptuous *fare*, that is the ſoules *ſnare*: *Sagina corporis, Sagena cordis*: It is the net which intangles the heart of man, drawing her from the love of her beſt beloved *Spouſe*, to dote on the adulterate embraces of ſenſuall beautie. Neither is it *fare*, but delight in *fare*; not ſimply the *meat*, but the deſire or liquoriſh appetite, which produceth thoſe odious effects: as for example, when the looſe affected man maketh choice or election of ſuch meats, purpoſely to beget in him an abilitie, as well as deſire, to his ſenſuall pleaſures. Whence a learned Father moſt divinely concludeth: *I feare not* (ſaith hee) *the uncleanneſſe of meats*

meats in respect of their difference, but uncleannesse of desire in respect of concupiscence. Neither doth the kinde or difference of the meat (saith another) pollute so much, as the act of disobedience, eating that which is inhibited. Now to propose a rule of direction, not any one surer or safer can be set downe, than what an ancient Father hath already proposed. We nourish our bodies (saith he) lest by being too much weakned, they faile us; and we weaken them by abstinence, lest by too much feeding them, they presse us. So then, temper your desires, that neither too much restraint may enfeeble them, nor excesse surcharge them. For as the body being weakned, the soule becomes strengthned; so where the body becomes too much enfeebled, the performance of spirituall exercises is disabled. But in all things, take heed of pampering a disobedient servant; hee sleepest in your bosome, that imagines mischief against you. Who, the more he is fostered, the more is your danger furthered; the more he is cockered, the more is your heat of devotion cooled; chastise then this domestick enemy in time, for he participates of the nature of a Serpent, who spreads most his poison, where he receiveth harbouring. Now as the Philosophers observe of the Hart, that being pursued by dogs in hunting, by reason of heat, and losse of breath, being tired with the chase, he hasteneth to the Rivers; or wearied in fight with a Serpent, or stung, or wounded by him, while the Serpent resteth on the ground, he seeketh to some cold Fountaine, whereby the infection of the venome received, may be abated, and his former vigour restored. Even so, such as are wounded, and stricken of the old Serpent, must have recourse to Christ, that Fountaine of living waters, that all sensuall desires arising from excessive delight in delicious fare, may be the better allayed. Neither only is restraint to be used in the choice, and change of meats, but in the excessive use of drinckes. The reasons are two; the one is, it is an enemy

to

*Moderation.**Blos. Collyr. Haret.**Gregor. in Mor. exposit. in Job.*

Qui per annos plurimos tecum familiariter vixit, ad mensam tuam sedit, cibum de manu tua sumpsit, in sinu tuo dormivit: cum voluit, tecum colloquium habuit, hic iure hereditario servus tuus est.

*Bernard.**Aristot. de Historia animalium.**lib. 6. cap. 9.**Lucretius lib. 6.**Oppianus lib. 2.**de venatione.*

Moderation.

*Ebrius confun-
dit naturam, a-
mittit gratiam,
perdit gloriam,
incurrit damna-
tionem eternam.
Ambros. lib. de
Pœnit.*

*Dum absorbent
vinum absorbent-
ur à vino.*

*Ut cautes, evita-
mus calices, ni in
ore nauseam, in
mente naufragi-
um sentiamus.*

*Pisces non se viuis
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be, quam Ebrie-
tas in corde.*



Basil.

to the knowledge of God; the other is this, it is held to be an enfeebler or impairer of the *memorative* parts; for you shall ever note that deepe drinkers have but shallow memories. Their common saying is, *Let us drowne care in healths*: which drowning of care makes them so forgetfull of themselves, as carried away with a brutish appetite, they only intend their present delight, without reflexion to what is past, or due preparation to what may succeed. O reſtraine then this mighty assai-
lant of *Temperance*! Be ever your selves; but principal-
ly stand upon your guard, when occasion of *company* shall induce you; being the last we are to speake of.

This *Company-keeping*, how much it hath depraved the hopefullest and towardliest wits, daily experience can witnesse. For many wee see civilly affected, and temperately disposed of themselves, not subject to those violent or brain-sick passions, which the fumes of drink beget, till out of a too pliable disposition they enter the lists of *Good-fellowship* (as they commonly terme it) and so become estranged from their owne nature, to partake with *Zanies* in their distempered humour. So as in time, by consorting with evill men, they become exposed to all immoderate affections, such is the strength of cus-
tome. Whence it is, that Saint *Basil* saith, *Passions rise up in a drunken man* (note the violence of this distem-
per) *like a swarme of Bees buzzing on every side*. Now you shall see him compassionately passionate, resolving his humour into teares; anon like a phrenticke man, exercising himselfe in blowes; presently, as if a calmer or more peaccable humour had seized on him, he expres-
seth his loving nature in congies and kisses. So different are the affections which this valiant *Mault-worme* is subject to; yet howsoever, out of a desperate *Bravado* he binde it with oathes, that he will stand to his tack-
ling, he is scarce to be credited, for hee can stand on no ground. But to annex some reasons which may effectually

ally dissuade every *generous-affected* spirit from comforting with such * *Sociats* as are a blemish to a *Gentleman*; imagine with your selves, how mortally dangerous it is to enter an infected house; how fearfull would any one be of the state of his body, if hee should have one in his company who had the carbuncle or plague-fore running vpon him? how much would he condemne his owne rashnesse to entertaine any such in his companie; and with what respect or cautelous advice would he prepare to expell the poison of that infection, at least to prevent the occasion? no cost might be spared, no care intermitted, that some soveraigne receipt might bee procured, whereby the apparent danger, into which his inconsiderate rashnesse had brought him, might be removed. Now if our bodies, being but the covers of more curious and exquisite instruments, be so especially tendred, with what respect ought wee to provide for the safetie or securitie of our soules? The ground of a disease is to mix the *sound* with the *sicke*: now the soules disease is sinne, wherewith she laboureth more painfully than the body can doe, being annoyed with any infirmitie. Those that are sicke, are vicious men, whose disease though it bee insensible, and in that lesse curable, it breakes out into loathsome *ulcers*, which staine the pristine beautie of the soule. Now as wee serve so many *vices*, wee serve so many *masters*; and so many *masters*, so many *devils*: each one having so many *devils*, as *evils*. Which miserable servitude to prevent (for no flaverie is baser than the service of sinne) the best and soveraignest receipt that may be applied or ministred to the soule-sicke patient, is the receipt of aversion; to turne aside from the wayes of the wicked, and to keepe no *company* with the transgressour: for this aversion from the *companions* of sinne, is a conversion to the God of *Sion*. Would you then have God turne to you? turne you from your sinnes.

V u

Would

Moderation.

* Amongst which consorts of death, if at any time it bee your fortune to encounter with these *civill city-faists*, whose Cheats are their Chequer, timely discard them, lest untimely experience make you distaste them.

Run with y^e Roë
unto the Rose;
The Roë must
win, the Rooke
must lose: For
Northern Rookes
are little worth
Compar'd with
those the South
brings forth.
*Senec. de tranq.
anim.*
Bernard.
August.
Emiliennus.

*Stultum est ser-
vire diabolo of-
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ὁ δὲ φῶς χηρὸν
σπλονίζεν.

Would you be at one with your *Maker*? be ever divided from these sensuall *mates*, so shall you be made happy by the *company* of your *Maker*. Would you be sound at heart? leave to consort with these of an uncircumcised heart, whose paths lead to perdition, and they that walke therein shall be the heires of shame. For howsoever these instruments of sinne (as I have sometimes observed) may make a *shew* of *godlinesse*, or pretend, meereley under colour to give a varnish to their vicious lives, a semblance of goodnesse, yet it is but meere painting they deale with; they deny the *power* thereof in their life and conversation. A ridiculous *Actor* in the Citie of *Smyrna*, pronouncing, *O cælum! O heaven!* pointed with his finger toward the ground: which, when *Polemo* the chiefest man in the place saw, hee could abide to stay no longer, but went from the company in a chafe, saying; *This foole hath made a Solecisme with his hand: he hath spoken false Latine with his hand.* Such ridiculous *Actors* are these time-spenders; they pronounce *heaven* with their mouth, but point at *earth* with their lives; like wise *Polemoes* therefore stay no longer with them, if at any time you have consorted with them: for their practice is only to gull the world, and with smooth pretences delude their unhappy consorts. Their profession is how to play the *hypocrite-christian*, but being unmasked, their odious *Phisnomies* are quickly discovered. Make use therefore of your experience, and with all *Temperance* so counterpoize the weight of your passions, as none of these assailants (though their incursions be never so violent) may ever surprize the glorious fortresse of your minde. Which the better to effect, let *Lust* be counterpoized by continence; *Ambition* by humblenesse; gorgeous apparell by comelinesse; luscious fare by abstinence; and *company-keeping* by that sweet seasoner of all vertues, *Temperance*. Thus you have heard, how, as without
false

salt there can be no seasoning, no warre without discipline, no tillage without manuring, no estate without manning, no building without a foundation; so no *vertue can subsist without moderation.*

Moderation.

AS wee have hitherto expressed the dignitie or sufficiency of this *vertue*, in that it giveth *subsistence* to all other vertues: so are wee now to intreat of the ampleness of it, proposing such subjects wherein it is principally said to be conversant. Now, though there be no humane action which is not subject to many defects, being not thoroughly seasoned by this exquisite *vertue*, yet the use thereof may be reduced to these two, as proper subjects wherein it is to be exercised; *expence of coine*, and *expence of time*: for without *moderation* in the *one*, wee should be prodigall of our substance; without *moderation* in the *other*, wee should grow too profuse in the expence of that, which is more precious than any earthly substance.

*Wherein
Moderation
is to be used.*

*Aurum bonamq;
petunt, petendo
perdunt, perden-
do periunt.*

Now touching worldly *substance*, as wee are to be indifferent for the losse or possession of it, so ought wee to be carefull in the use or dispensation of it. As it is not to be admired when wee possesse it, no more is it to be altogether disesteemed, because wee stand in need of the use of it. *If money be so much to be contemned*, (saith an ancient Father) *expresse thy bountie, shew thy humanitie, bestow it upon the poore*: so may this, which of necessity thou must lose, releeve many, which otherwise might perish by hunger, thirst, or nakednesse. Thus to bestow it, were not prodigally to spend it, but to lay it up in a safer *Treasurie*, even in Christs *almes-box*, to the disburfers great advantage. Yea, but you will object, you have other meanes to imploy it in; you have a *familie* to support, a *posteritie* to provide for, a *state* to maintaine, and pleasures suiting with your ranke and

*Expence of
Coine.*

*Tertull. instit.
lib.3. cap.23.*

Moderation.

This is excellently seconded by a Princely pen, in a pithy Poem directed to all persons of ranke or qualitie to leave the Court, and returne into their own Country.

qualitie to uphold; I grant it; and you doe well in having a care to your *familie*, for he is worse than an *Infidel* that wants this care. It is commendable likewise in you to have an eye to your *posteritie*, for Nature requires this at your hand. To maintaine likewise your *state*, and to continue your *pleasures* suiting with men of your ranke; I allow it. But where, or in what sort must this be done? For the *place* where, surely none fitter than your owne countrey where you were bred; setting up there your rest, where you received your birth. Let your Countrey (I say) enjoy you, who bred you, shewing there your hospitalitie, where God hath placed you, and with sufficient meanes blessed you. I doe not approve of these, who flie from their Countrey, as if they were ashamed of her, or had committed something unworthy of her. How blame-worthy then are these *Court-comets*, whose only delight is to admire themselves? These, no sooner have their bed-ridden *fathers* betaken themselves to their last home, and removed from their crazie couch, but they are ready to sell a Mannor for a Coach. They will not take it as their *fathers* tooke it: their Countrey houses must be barred up, lest the poore passenger should expect what is impossible to finde, releefe to his want, or a supply to his necessitie. No, the cage is opened, and all the birds are fled; not one crum of comfort remaining to succour a distressed poore one. Hospitalitie, which was once a *relique* of *Gentry*, and a knowne *cognizance* to all ancient houses, hath lost her title, meerely through discontinuance: and *great houses*, which were at first founded to releefe the poore, and such needfull passengers as travelled by them, are now of no use but only as *Way-marks* to direct them. But whither are these *Great ones* gone? To the *Court*; there to spend in boundlesse and immoderate riot, what their provident Ancestors had so long preserved, and at whose doores so many needy soules

soules have beene comfortably releevd. Yet see the
 miserie of many of these rioters ! Though they con-
 sume their meanes, yet is the port they live at meane :
 for they have abridged their *familie*, reduced their at-
 tendants to a small number, and (unnecessary expences
 set aside) drawne themselves to within as narrow a
 compasse as possibly they may. For to take a view of
 those which are in ordinary roule ; you shall finde none
 but a Page, a Coachman, a Lackey, and perchance a
 Cooke, if the vailes of the house will maintaine one, or
 they be not in fee with some City Cooke, whom they
 usually repaire to, *at best betrust*, and so run on score
 quarterly. Now if you aske mee, how their meanes
 should be consumed, when they live at so low com-
 mons ; my answer is, the lesse they bestow on their *Ca-
 terer*, the more they bestow on their *Taylor*. They cut
 it out of the whole cloth, and divide their acres peece-
 meale into shreds. Where their phantasticke *light-ones*
 resort oftner to the house of the *body-maker* than the
soule-maker : affecting nothing more than what may
 make them most noted. But observe the issue of these
 courtes, *Gentlemen* ; when they have maintained their
 riot with much expence, and engaged their meanes to
 these great monied men, whose *lubile* it is to entertaine
 acquaintance with one of these *greene wits*, they run
 upon the shelve of ruine, and make their posteritie the
 heires of want. Which having incurred, what distracted
 and divided sleepes, what distempered thoughts, what
 hourelly afflictions may wee imagine them to be subject
 to ? For what engagement worse than *debt*, when every
 shadow resembles a Sergeant, every familiar touch or
 stroke of a friend, an arrest of an Officer ? *Augustus*
Cesar, hearing of them talke in his Court, what a huge
 summe of money a certaine Knight in *Rome* owed at
 his death, and that all his goods were to be sold, to
 make payment of his debts, commanded the Master of

Relata ad se mag-
 nitudine aris a-
 licujus, quam
 quidam Eques
 Romanus dum
 vixit celavrat,
 culcitram emi
 cubicularem sibi
 jussit : & pre-
 ceptum miranti-
 bus hanc ratione
 reddidit ; Haben-
 da est ad somnum
 culcitra, in qua
 ille cum tantum
 deberet, dormire
 potuit. Macro-
 b. Saturn. l. 2. c. 4.

Moderation.

his *Wardrobe* to buy for him that *bed*, wherein this *Knight* used to lie : For, sayes hee, if I cannot sleepe soundly in that *bed* wherein hee could sleepe, that owed so much, then surely I shall sleepe in none. Surely, there is no affliction greater to a *Noble Spirit*, whose thoughts cannot endure engagement, than to be subject to the extremitie of an unconscionable *Creditor*, who usually makes advantages his revenues, and forfeitures the inhauncers of his fortunes. Neither is this respect to bee had only in the disposing of your selves in *Court* or *Citie*, but likewise in the *Cowntrey* : for though it be best spent, which is bestowed in *Hospitalitie*, and in releev- ing those hungry soules, whose expresse images require your charitie ; yet are you to consider how charitie be- gins with it selfe : so as, howsoever you are bound to releeve and support those, whose present wants exact so much at your hands, yet ever with reservancie of a competent or convenient providence, so to sustaine the want of others, as not to procure want to your selves by sustaining others. But this needs little pressing : for experience shewes, that very small instruction will suffice any one to be provident enough in their bounty or exhibition to the poore. Let us therefore divert the current of our subject, and addresse our exhortation to you ; purposely moving you to a *moderation* of your ex- pence in your *pleasures*, or those more easie vanities of this life. As *profit* and *pleasure* make the sweetest *Mu- sicke*, so there is no *pleasure*, how incomparably de- lightfull soever for the present, but it affords much bit- ternesse, having no respect to *Providence*. Now, as all *vertues* may be comprized under the name of *fruga- litie*, provided that wee understand it to be of that ab- solute power and command, that neither excesse nor di- minution beare any sway in it, it appeareth that with- out this frugall *moderation* no state can be well manna- ged, no estate rightly husbanded ; so as, whether you have

Frugall men
being rightly
ruled, &c.
1001. Tusc. l. 3.

have an eye to *pleasure* or *profit*, this *frugalitie* or equally tempered *providence* must be *Soveraignesse* in both. For first, there is no *pleasure* which hath not respect to *vertue*: how then may that properly be termed a *pleasure*, which hath no relation to *frugalitie*, under which name all *vertues* may seeme to be comprized? Likewise, there is no *profit* which is not joyned with *honestie*; how then may that properly be termed a *profit*, which hath no respect to honest *providence*, upon which all *profits* are truly grounded? The best course then that you can follow, either in your choice of *pleasures*, or pursuit of *profit*, is ever to examine whether that *pleasure* which you affect, have respect to *vertue*, or that *profit* which you have in pursuit, be firmly grounded on honest *providence*: so shall neither *pleasure* so much inthrall you, as to engage your fortunes to her, nor *profit* so entangle you, as to neglect conscience for the love you beare her. Surely, there is nought more dangerous to young *Gentlemen*, whose unriper yeeres have not sufficiently instructed them in the follies of *vanitie*, than to give reines to their desires, and so become *Bondslaves* to *pleasure*. For those that will deny their eyes nothing that they can desire, nor resist their owne wills in ought that they affect, be they endued with never so much *wisdome*, it becomes foolishnesse, being blinded with their owne delights. They then onely, whose native *temperance* hath prepared them, or continuall wrastring with the infirmities of nature hath inured them, have attained this degree of perfection; not only (I say) to use *Moderation* in their expence, but in their restraint of every *pleasure*; labouring to become commanders of themselves in the *desires* and *affections* of this life: which of all others make men the absoluteſt conquerours. For man, whose naturall pravitie, drawne from the corruption of his first parents, is ever working in him new motions of disobedience,

Moderation.

*Dona prius quam
tempora dedit.*

*Datur etiam
vermibus nere e
visceribus, acu-
rationem cultum
præbere homini-
bus. Vid. Pet.
Mart.*

dience, layeth continuall siege and batterie to the for-
tresse of the soule, suggesting to her motives of *pleasure*
and delight, which the carnall man will easily conde-
scend to, because he favoureth not the things of the spi-
rit. Yea, how many doe wee see, who begin in the *spi-
rit*, but end in the *flesh*, making their end farre worse
than their beginning? How necessary then is this *Mo-
deration*, to curbe or checke such inordinate motions as
arise in us, by reason of our naturall infirmitie and
weaknesse? Neither doe I so much insist upon the
Moderation of your expences, as if *Coin* were of that
esteeme, as it only deserved respect. For if *Riches* in-
crease, wee are not to set our hearts upon them; but ra-
ther to shew our indifferencie towards them in our free
and liberall use of them. For he who gave *gifts* before
he gave *time*, creating all things for our use in the
world, before he brought us into the world, without
the use or ministerie of these could preserve and support
us, whom he hath appointed as governours or rulers
over all these: for hee who created all things without
meanes, can likewise preserve those things which hee
hath created without meanes. Yea, though hee hath
given us the fruits of the earth to feed us, the fells of
beasts to cloath us, yea, workes out of the bowels of
wormes to beautifie us; yet is he tied no more to these
exteriour meanes, than hee was before, creating all
things without meanes. No King is necessarily tied,
that onely pure *Bullion* should be current among his
Subjects, for if occasion serve, hee may stampe Lether,
Brasse, or any other metall, which being authorized
by his *image* or *superscription*, is not to be denied within
his Dominions. Much more he, who contains the world
in his *fist*, restraines not his power to any outward
meanes; working sometimes *with* meanes, sometimes
without meanes, sometimes *against* meanes, sometimes
above meanes. *With meanes*, as when he fed those which
followed

followed him into the wilderness with bread; *above meanes*, when he fed so much people with so little bread; *without meanes*, when he himselfe fasted so long without bread; *against meanes*, when he caused the very Ravens to bring his Prophet bread. No, this exhortation rather tendeth to move you to rely on Gods providence, yet withall not to abuse those *creatures* which he hath bestowed on you, but to use them with *Temperance*, *Sobrietie*, and *Moderation*: for what is it to abound in all riches, surfet in pleasures, enjoy the treasures of the whole earth, yea to want nothing that either the eye can desire, or the heart affect? Surely nothing; *Alexander*, the Monarch of the world, had all other things save onely a *Sepulcher* to bury him in, when he was dead; he never thought of that: for alas, when corruption shall receive what Mortality renders, and man after so many dayes passed over in delights, shall *make his bed in the darke*, those perfunctory pleasures which he so much affected, those temporary blessings which he enjoyed, shall be as if they had not beene. So *moderate* therefore your expences in the use or dispensation of your earthly *Mammon*, that it may appeare, your *hearts* are where your *Treasure* is, and your *Treasure* where your heavenly master is: for what is this world, but a *List environed with fearfull Combats*? So as the world is more to be feared when it smileth, than when it frowneth, and more to be taken heed of, when it allures us to love it, than when it moves or induceth us to contemne it. Howsoever, they who embrace the world, are like unto them, who are drowned in waters; for their minds are so drenched in the depth of worldly affections, and so entangled by the *reeds* and *oaze* of earthly vanities, as they are divided from the *Sailers Starre*, and the *Haven* of the *ship-wracks soule*, being miserably forced to grope in darknesse without a light to direct them; and to remaine wofully shelved, being farre from

Moderation.

Quò cumuli ga-
ze, si desint offi-
bus ura?
Eosdem penates
habuit & regi-
am, & regum, &
sepulchrum.
Valer. Max. de
Tull. Hostil.

Ambros.

Aug. Epist. 144.

*Bernard. de Ad-
ventu firm. 1.*

*August. in Med.
cap. 9.*

Moderation.

fight of haven to receive them. And let this suffice to have beene spoken touching *Moderation* in your expence of *coine*; I meane, your frugall dispensation of such estates, as God hath blessed you withall; ever remembering that you must give account of your *Talent*; not only (I say) of your *Talent* of *knowledge*, but of that *Talent* of *Substance*, whereof in this life you were possessed. And so I descend to your *Expence of time*, that precious *Treasure* which is incomparably to be valued above all that wee enjoy, because it affords a respite of using or employing, whatsoever we enjoy.

Expence of time.

Time is so absolute and soveraigne a Regent, as he is all-commanding, but not to be countermanded; whence we commonly say, that *Time* and *Tide* stayeth for no man. There is nothing undertaken by man, which can be effected without the attendance and gracefull assistance of *Time*. Neither can experience be gained, nor *Truth*, the *Daughter* of *Time* discovered, nor the issue of any mans expectance attained, nor any thing worthy observance produced, unlesse *Time* further it. There is nothing of consequence, that can be done at an instant: great *Taskes* require long *Time*; neither can wee limit *Time*, but *Time* will limit us: whence it appeares, that nothing can be intended, much lesse effected, unlesse *Time* assist and second it. *Time* being thus precious, we must of necessity value it above any inferiour *Substance*, seeing without the company of *Time*, wee are wholly deprived of the use of our *Substance*. Whence it was that a friend of mine caused these two verses to be set directly before his Table of accounts;

*If Coines expence be such, pray then Divine
How rare and precious is th' expence of Time.*

Now there be three sorts of persons, with whom I am to encounter by way of admonishment, for their abuse

or

Eucherius.

*Nil preciosum
tempore, & heu
nil bodie eo vili-
us invenitur:
transeunt dies sa-
lutis & nemo
cogitat. Bern.*

or careless expence of *Time*; the Ambitious, Voluptuous, and miserable covetous person. For the first, he trifles away *Time*, in the pursuit of impossibilities, spending his meanes, and misspending *Time*, in hope of a day; which day he seldome or never sees, for his *Time* is abridged before it come: so as the date of his death anticipates the day of his hopes. Now to point out the place of his abode, hee is ever to be found in the eminentest places, for obscuritie fits not his humour, whose only aymes are to acquire honour. Hee is so farre from moderating his humour, as he is humorously conceited of his worth, and thinkes whatsoever the *Parasite* saies in his commendations, to be no lesse than what he in his owne proper person deserves, For his *Contemplations*, they are ever mounting, yet seldom so high mounting as heaven, for his thoughts are directed to another Sphere. He is prodigall in his feasts, solicitous in the pursuit of friends, impatient in the quest of rivalls, and importunate in the dispatch of his affaires: and though it be a greater reproach to lose what is got, than not at all to get; yet his ayme is to get, though he fore-see his losse before he get: and though the least libertie be apportioned to the greatest fortune, yet in his highest fortunes will he use the greatest libertie: the reason is, hee conceits himselfe to walke in a *Cloud*, where no popular eye can reach him. He is unmeasurably opinionate, and admires his owne knowledge, wherein he discovers his owne folly: for as he that seekes to be more wise than he can be, shall be found to be lesse wise than hee should be; so he who conceits himselfe more wise than he is, displayes himselfe to the world what he is. So as it seemes, hee differs in opinion from the Poet, who holds this as a maxime:

*He's solely wise, who is not selfely wise,
But humble in the judgement of his eyes.*

Now his daily Tasks may be aptly compared to *Domi-*

X x 2

tians

Moderation.

*Majus dedecus
est, parva amitte-
re, quam non
omnino paravis-
se. Salust.*

Martial. lib. 14.

Moderation.

*Sext. Aurel. in
Domit.*

*Ne quid usquam
honesti oculis oc-
curret.
Vid. Tacit.*

*Quam quisque pes-
simè fecit, tam
maximè turpis
est. Salust.*

tians sports, who spent the whole day in catching *Flies*. For those many projects which he hath devised, those impossible aymes he hath contrived, those ayrie Turrets he hath reared, fall in the end to nothing; and like those misty conclusions of the deluded *Alchymist*, bewray the folly of him that formed them. And as *Domitian* grew ashamed of his owne impieties, exiling all Arts, lest the knowledge of them should bring him to a discovery of himselfe: so the *ambitious* man whose aymes are as boundlesse, as his purposes fruitlesse, when his eyes begin to be unsealed, and those scales of *ambition*, which hindred his sight, removed, he will then (if then be not too late) acknowledge his shame, and ingenuously confesse that his unbounded aimes deserved no better guerdon; for had his actions beene sincere, they had made him more secure. Likewise for the *Voluptuous* man, whose belly is his god, and sensualitie his delight, let me speak thus much: as his care extends but only to the day, slaving himselfe to the pleasures of sinne, and preferring the huskes of vanity, before the soule-solacing *cates* of eternitie: so shall his misery appeare greater, when deprived of those delights, wherein his sole felicity consisted. This fleshly *Libertine* mis-employeth *Time* in two respects; first, in respect of *himselſe*; secondly, in respect of those good *creatures* which were ordained for the use or service of himselfe. *In himſelſe*, by exposing so glorious an *Image* to the subjection of sense, and mis-applying those gifts which he hath received, being diverted from those good offices, for which they were bestowed. *In Gods good creatures*, by converting them to abuse, which were only ordained for use, and turning them to wantonnesse, which were created for health and releefe of weaknesse. This is he, who makes life a merriment, his pilgrimage a pastime, each yeare his Iubile. This is he, who turnes *fasting* into *feasting*, *praying* into *playing*, *almes-deeds* into *all mis-deeds*. This is he, whose

whose sole delight is in dainty feeding, to cause inordinate motions to be stirring, without least respect at all of his soules starving. This is he, whose dishes are the poore mans curses, and whose gate is the beggers laile, where they are barred from least crumme of comfort. This is he, who stalkes and struts in the street; sends forth his *eye* to bring him in a booty of *Lust*, or acquaint him with some new *fashion*, or delight him with some vaine *shew*. This is he, who sends forth his *ear*, to convey unto him some choice *melody* to intraunce him; his *taste*, with some luscious *viands* to provoke him; his *smell*, with some rare *perfumes* to cheere him; his *touch*, with *soft cloathing*, or whatsoever may more effeminately move him. But where to shall these outward delights availe him, when the cold earth shall certifye him; when he shall be divided from them, and they from him? When *Belshazzar* beheld the *hand* upon the *wall*, he was put quite out of his humour of jollity; his cheerefulnesse was turned into pensivenesse, his mirth into mourning, his solace into sorrowing. Even so shall it fare with the *Voluptuous* man, whose delight was only on earth; when that fearfull and ungratefull summons shall peremptorily inioine him to bid adue (a long adue) to those sensuall consorts which accompanied him, those inordinate meetings which so much delighted him, yea, all those licentious pleasures which so in-chained him; hee will exclaime (but in vaine shall be those exclamations) and curse the occasions of his mis-spent *Time*. O what a hard taske would he endure, to redceme what his Security hath lost? What extremities would he suffer, what difficulties undergoe? How great and exceeding things would he promise? In what bonds of firme devotion would he stand engaged? Surely there is nothing that either flesh could sustaine, or Mortality suffer, which he would not most willingly indure, to deliver his endangered soule from eternall torments.

Moderation.

*Cujus cupedia
serula inedia,
cujus janua car-
ceramendici.*

Dan. 5. 6.

*Pet. Dam. de bo-
ra Mortis.*

Moderation.

*Sic mihi diviti-
as, famuli pati-
endi labores,
Nec minor est do-
mino servus in
aresur.
Ecclef. 4 8.*

*Utinam invidi
oculos haberent
in omnibus locis,
ut de omnibus
felicitatibus tor-
querentur: Nam
quanta sunt fe-
licitum gaudia,
tanti invidorum
sunt gemitus.
Seneca.*

ments. Lastly, for the miserable *Covetous* wretch, who makes great use of his *Coin*, but small use of his *Time*, treasuring up vengeance against the day of wrath; how carefull is he in making his barnes larger, in filling his chests fuller, in inhauncing his rents higher; but how respectlesse of that supreme good, wherein all happinesse consisteth? See, how *Menedemus*-like, he is ever digging and delving to raise a fortune for his seldome thriving posterity. Thus lives he; to become an eternall affliction to himselfe; in whose person the Poet very properly expressed a *Misers* nature after this manner;

*Thus doe I digge, thus doe I delve
I enrich my state thereby,
Yet th'poorest slave of all I have,
enjoyes as much as I.*

This was one of those vanities which the wisest of *Princes* observed, as incident to the children of men, that many gathered, yet knew not for whom they gathered, having likewise no power to use what God had in his mercy bestowed. Now to give this miserable *Cairiffe* his due *Character*: He is his owne executioner, being good to none, but worst to himselfe. His eye is so fixed on earth, as he finds no *Time* to erect it to heaven. Hee employes so much *time* in getting and gathering goods, as he reserves no *time* for doing good. He little observes how all earthly things are sweeter in the ambition, than in the fruition, in the affection, than possession. Nor how the circular *World* cannot fill the triangular *Heart*, no more than a *Circle* can fill a *Triangle*; where still there will be some empty corners. He runs on still in desire, labouring of a disease incurable, till *Death* cure him. He encreaseth his cares with his substance, and the more hee addes to his estate, the more hee detracts from his content. *The poore hee hath alwayes with him*, for hee makes all *poore* that deale with him. In brieft, hee is of all others most miserable, because in his *riches* hee hath
all

all his *consolation*: which, like the *Egyptian reed*, will faile him in his confidence, leaving him bare and naked to the testimony of a guilty conscience. For how secure was the *Rich-man* (as he thought) when he invited his wretched soule to take her rest, having much goods laid up for many yeares; but this selfe-securitie was the occasion of his succeeding misery, for that night was his soule to be taken from him. It is a true saying, that the Devill requires nothing of man but *Securitie*, for that gives him opportunity of practising his undoing. Now, how bitter is the remembrance of *Death*, much more the unwelcome approach of *Death* to this miserable *covetous* man, who hath all his peace in his substance? For if nothing be so terrible as *Death*, (as *Aristotle* writeth:) which *Antiochus* feeling sensibly in himselfe, crieth out thus, *Oh into what adversitie am I come, and into what floods of misery am I now fallen?* He addeth the reason anon after; *For I must die with great sorrow in a strange Land*. Surely then, to the miserable worldling, who hath made a covenant with sin, and a league with transgression, must the approach of *Death* seeme terrible, being to be divided from the staffe of his confidence, from thence to descend without least hope of comfort to the land of forgetfulnesse: for, as it cannot possibly be, that he should die ill, who hath lived well; so it cannot be, that he who hath lived ill, should die well: for as the *Scorpion* hath in her the remedie of her owne poison, a receit for her owne infection; so the evill man carrieth alwayes with him the punishment of his owne wickednesse, the which doth never leave (so incessant is the torment of a guiltie conscience) to wound and afflict his minde, both sleeping and waking; so as, to what place soever he betake him, he cannot so privately retire, but feare and horror will awake him; nor fly so fast, though hee should take the wings of the morning, but fury and vengeance will over-take him. Having thus far proceeded

Moderation.

Luke 12.

19.

20.

1 Mac. 6. 11.

13.

*Fieri non potest
ut male moria-
tur, qui bene vix-
erit. Blas. Enclis-
id. parvul. au-
ib. r.*

Moderation.

Moderation of
the Passions of
the minde re-
duced to two
Subjects.

Ioy.

Job 31. 25.

Heller 5. 11.

Eccles. 2. 2.

Dan. 5. 1, 2, 3,
&c.

Job 31. 29.

Prov 10. 23.

Esay 5. 11.

Iob 24. 15.

Zeph. 1. 9.

Gen. 21. 9.

Iob 17. 6.

Psal. 69. 12.

Gal. 6. 14.

ded in the treating of such Subjects, wherein *Temperance* is required, and of such assailants, by whom shee is usually encountered and impugned: it rests now, that I impart my advice briefly touching *Temperance* or *Moderation* of the *Passions* of the minde, whereof (omitting the rest, as having else-where discoursed of them) I will only, and that briefly, insist of these two, the passions of *Ioy* and *Sorrow*.

This passion (to insist on *Ioy* first) requires direction, to order our desires aright in the matter of *Ioy*. Every man loves a glad heart; and wisheth *Ioy*, as the fruit of his labours; but therein many mistake. First, one rejoyceth in his *Substance*, *he hath gotten much*. Secondly, another rejoyceth in his *Promotion*. Thirdly, another doateth upon that *mad mirth* which *Salomon* speaks of. Fourthly, another rejoyceth in a *Table richly deckt*, an over-flowing cup, a faring deliciously every day. Fifthly, another rejoyceth at the *destruction* of him, whom he hates. Sixthly, another rejoyceth in sinne, and wickednesse. *It is a pastime to a foole to doe wickedly*. It is the *Drunkards joy* to be at the cup early, and to sit till the wine hath enflamed them. The twi-light glads the heart of the *Adulterer*. The *Oppressour* danceth upon the threshold of him that is oppressed. *Ismael* geereth at *Isaac*. Holy *Iob* was as a *Tabret* to the godlesse ones; and the *Drunkards made songs* on *David*. But this is not that *Ioy* which is required, because the foundation of this *Ioy* is grounded on sinne: wherefore we are to finde a *Ioy* more pure, more permanent: for the *Ioy* of the wicked is short, but the *Ioy* of the righteous shall endure for ever. This *Ioy* which we are to seeke, and whereon we are to ground our sole content, is no carnall but a spirituall *Ioy*: the *Ioy* of our hearts, the divine Melody of our soules, concluding with the blessed Apostle; *God forbid that we should rejoyce in any thing, but in the crosse of Christ, and him crucified*: For in this did all the Saints and

and servants of God joy, disvaluing all other joy, as unworthy the entertainment of the soule. Wee are to rejoyce likewise, forasmuch as God hath called us not to uncleannesse, but unto holinesse. Wee are to rejoyce in the testimonie of a good conscience, being that continuall feast which refresheth every faithfull guest. Wee are to rejoyce in our brothers aversion from sinne, and conversion to God; in his prosperitie and successe in his affaires of state. But above all things wee are so to moderate our joy in the whole progresse of our life, that our joy may the more abound in him, who is the crowne of our hope after this life.

The like directions are required in our moderation of sorrow: for there is a sorrow unto death; which to prevent, understand this by the way, that not so much the passion, as the occasion enforcing the passion, is to be taken heed of. Sorrow wee may, but not as Ammon did, till he had defloured Thamar, for that was the sorrow of licentiousnesse: Sorrow wee may, but not as Ahab did, till he had got Naboths vineyard, for that was the sorrow of covetousnesse: Sorrow wee may, but not as Josephs brethren did, grieving that their father should love him more than them, for that was the sorrow of maliciousnesse: Sorrow wee may, but not as Ionah did, grieving that the Ninivites were not destroyed, for that was the sorrow of unmercifulnesse. Lastly, sorrow wee may, but not as the * Gergesenes did, grieving for the losse of their swine, for that was the sorrow of worldlinesse. These sorrowes are not so much to be moderated as wholly abolished, because they are grounded on sin: but there is a religious and godly sorrow, which, though it afflict the body, it refresheth the spirit; though it fill the heart with heavinesse, it crowneth the soule with happinesse. And this is not a sorrow unto sinne, but a sorrow for sinne; not a sorrow unto death, but a sorrow to cure the wound of death. By how much any one (saith

Y y °

Moderation.

1 Thess. 4. 7.

Sorrow.

2 Sam. 13. 2.

1 King. 21. 4.

Gen. 37. 11.

Ionah 4. 1.

* Or, Gederans.
Ioseph. li. 17. c. 13.
Matth. 8. 34.

Quo quisque
sanctior, eo ejus
in orando fletus
uberior. Aug.

a

Moderation.

Via est incipientibus: veritas est proficientibus: & vita perfectis.
Tho. à Campis in soliloq. anime.
cap. 12.

1 Cor. 2. 14.

Bernard.

a good Father) is holier, by so much in praier are his teares plentifuller. Here sounds the Surdon of religious sorrow, the awaker of devotion, the begetter of spirituall compunction, and the sealer of heavenly consolation; being the way to those that begin; truth to those that profit, and life to them that are perfect. But alas, the naturall man (saith the Apostle) perceiveth not the things of the spirit of God; for they are foolishnesse unto him, neither can he know them, because they are spiritually discerned. It is true; and this should move us to more fervour of devotion, beseeching the divine assistance to minister strength to our weaknesse, that what is wanting in the flesh, may be supplied by the spirit: yea daily to set our houre-glasse beside us, and observe those precious graines (the minute treasures of time) how swiftly they run thorow the Cruet, whereof not one must fall un-numbered: for as a haire of the head shall not perish, no more shall the least moment of time. Now how healthfull were it (though the carnall man distaste it) to vie teares with graines of sand, that our finnes, being as the Sands of the Sea-shore, that is, numberlesse, might be bound up and throwne into the deepe Sea of eternall forgetfulnesse: so as they may neither rise up in this life to shame us, nor in the world to come to condemne us. Surely, if you would know those blessed fruits which true penitent sorrow produceth, you shall finde, that *He who sowes in teares, shall reape in joy*: Neither can any one goe to heaven with drie eyes. May your teares be so shed on earth, that they may be bottled in heaven; so shall you bring your sheaves with you, and like fine flower, being boulded from the bran of corruption, receive your portion in the land of the living. And may this Sacrifice of teares which you offer up unto him, whose eyes are upon all the wayes of the children of men, minister like comfort to your soules, as they have done to many faithfull members of Christs Church.

Church. And let this suffice to have beene spoken of such Subjects, wherein *Moderation* is to be used: for to speake of *Moderation* of sorrow for sinne, I hold it little necessary, seeing most men (so insensible are they of their inward wounds) come rather short of that sorrow which is required, than exceed in any sort the measure that is prescribed.

Moderation.

AS *Moderation* in all the precedent subjects is to be used, so in all and every of them is it to be limited; for to be so Stoically affected (as we have formerly noted) as not to entertaine so much as modest mirth, or approve of the *temperate* and *moderate* use of those things, which were at first ordained for the use and service of man, digresseth as farre from the rule of *moderation* in restraint, as the profusely minded *Libertine* doth in excessse. How hard a thing is it then to observe with indifferencie an equall or direct course herein, when either by leaping short or over, wee are subject to error? So saith blessed *Cranmer*; *Some lose their game by short shooting, some by over shooting: some walke too much on the left hand, some too much on the right hand.* Now to propose what forme of direction is best to be observed herein; wee will take a view of those Subjects, whereof wee formerly treated, and set downe in each of them what *Moderation* is to be used. All waters are derived from three wayes or currents: springing either by *fountaines* and *spring-heads*, from the bowels of the earth inwardly drained; by *rivers* and conduits from those *fountaines* derived; or *haile* and *snow* from the earth extracted, where some ascend, some descend: so *passions* are three wayes moved in our bodies; by *humours* arising out of our bodies; by external *senses*, and the secret *passage* of sensuall objects; or by the *descent* or *commandment* of reason. Now to insist on the motion or

Wherin Moderation is to be limited.

Moderation.

Aug. Soliloq.

cap. 12.

1 John 2. 16.

Concupiscence
of the flesh.

Gen. 34. 1.

1 King. 21. 2.

2 Sam. 11. 2.

Judith 16. 11.

Gen. 25. 30.

Dan. 4. 27.

Esther 7. 10.

Dan. 5. 1.

effect of each passion wee shall not greatly need, having sufficiently touched them in our former discourse ; wee will therefore upon a review of those severall Subjects, Lust, Ambition, Gorgeous apparell, Luscious fare, Company-keeping, &c. reduce them and the occasion of them to those three troubled *Springs*, from whence miserable man, by meanes of the immoderate appetite of sense, sucks the banefull poison of sinne ; The *Concupiscence* of the *Flesh*, the *Concupiscence* of the *eyes*, and the *Pride* of *life* : for *whatsoever is in the world* (as a good Father noteth, and as the blessed Apostle himselve affirmeth) *is one of these*. As first, whatsoever suiteth or sorteth with the desire or delicacie of the *flesh*, ministers fuell or matter to feed the *Concupiscence* thereof. Now this fleshly Libertine takes no delight in the *Spirit*, but in the *Flesh* ; he loves to be cloathed in purple and fare deliciously every day ; he loves to keepe company with those consorts of ruine and miserie, who drinke till they be inflamed, and delight themselves in the pleasures of sinne. Secondly, whatsoever relisheth of vanitie, ministers him objects of content, to feed the unsatiate *concupiscence* of his *eyes* : which *eyes*, like *Dinah*, stray from him, fixing themselves upon some vaine object, which suits ever best with his choice, who owes them, and so conveyes some present but perfunctorie delight unto him. As if he be *covetous*, they shew him *Naboths* vineyard ; if *wanton*, a beauteous *Bersheba*, or the sandals of *Judith*, which ravished the eyes of *Holophernes* ; if *dainty-toothed*, *Jacobs* red pottage ; if *proud*, the silkes of *Tyre* ; in brieft, they fit every one with an object according to his condition. Lastly, whatsoever may minister content to the *proud* and high-minded man, who walkes upon his Turrets, saying, *Is not this great Babel which I have builded?* is suggested to him ; putting him in minde of *Hamans* honour, but never of *Hamans* Ladder ; telling him of *Balthazars* birth-day,

day, whereon he feasted royally, but never of his last day, whereon he died fearfully; shewing him *Herods* garment which shone as the Sunne, and of his applause, *The voice of God and not of man*; but never of the eclipse of that Sunne, when he became so loathsome, as his smell could be endured by no man. Now to propose our rules of limitation in the *Moderation* of these: As wee are commanded to subdue the *flesh* with those inordinate affections, which arise from the infirmitie thereof; so are wee not injoynd to kill the *flesh*, for so should wee digresse from the rule of humanitie: for *no man hateth his owne flesh, but loveth and cherisheth it*. No; our righteousness in this life, which may be rather said to consist in the *remission* of sinnes, than *perfection* of vertues, as it is to be furthered by all ordinary and direct meanes, so are wee not to transgresse that law, line, or limit, which is prescribed. Wee must not cut off our members with a knife, but our carnall affections with a holy and a mortified life. Whence it is, that *Origen* was justly punished by using too little diligence where there was great need, because he used too great diligence where there was little need. For, *gelding* himselfe, he prevented himselfe of a greater conquest: for there is no mastery to get the mastery of sinne through disability. For as he that surceaseth but then from sinne, when he can sinne no more, forsaketh not his sinnes, but his sinnes forsake him; so hee who disableth himselfe for committing sinne, lest his ability should draw him to sinne, disableth not his sinnes, but his sinnes disable him: for howsoever he hath disabled the *act* of sinne, he hath not suppressed the *occasion*, which resteth not so much in the *act*, as in the *desire* to sinne. No lesse worthy was *Democritus* errour of reprovng; who was blinded before he was blinde: for a Christian need not put out his eyes for feare of seeing a woman; since howsoever his bodily eye see, yet still his *heart* is blinde.

Moderation.

Dan. 5. 30.

Acts 12. 22.

Qui modò immortalu vocabar, &c. Euseb.

Ephes 5. 29.

*August. de civit.**Dei, l. 19. c. 27.**Tertul lib. de peniten. initio.**Quem de flumine Gallo, qui per Phrygiam labitur, propinasse arbitremur; de quo quicumque bibit, tantopere insanire solet, ut seipsum illico castratus est. Pomp. Laetus de sacerdot. Blof.**Tertul. in Apolog. c. 45.*

Moderation.

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Moderation.

Dan. 5. 30.

Acts 12. 22.

Qui modò immortalu vacabar, &c. Euseb.

Ephes 5. 29.

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Moderation.

Psal. 11.8.

against all unlawfull desires. The princely Prophet saith indeed, *Lord turne away my eyes from vanitie*; but this *turning* doth not so much imply the *looke* of the eye, as the *lust* or assent of the *heart*. Neither is it so requisite to make a *covenant* with our eyes that they shall not *looke* upon a woman, as to make a *covenant* with our *hearts* that they may never *lust* after a woman. In like sort, if any intemperate or immoderate desire to *luscious fare* or *delicious drink* should surprize us, whose subtile fumes unrivet each joynt of the memory, and loosen the cement which held it fast; (for you shall ever note, as I said before, that deepe drinkers have but shallow memories :) wee are so to prevent the abuse, that wee contemne not the *moderate* and healthfull use of them. For as to use them in excesse is to abuse them, so not to use them at all is to contemne or neglect Gods providence in them. Wee must not say with the Epicure, *Let us eat and drinke, for to morrow wee shall die*; but rather let us eat and drinke, as if to morrow we should die; remembring that strict account which every one must give of the use or abuse of Gods creatures: for it is not the use, but abuse which produceth sinne. So as *Thracius*, whom I formerly touched, and of whom *Aulus Gellius* writeth, covertly glancing at his folly, was for any thing that I can see, even at that time most of all drunken, when he cut downe all his vines, lest he should be drunken. Likewise in the quest or pursuit of honour, as it is *ambition* to hunt after it, undeserved; so it is the most apparent testimonie of true and approved vertue, to obtaine it undesired. For this reluctancie to receiving of honour, can never be without some mixture of *pride*: for they would have the world to observe, how well they deserve it; and againe, their humilitie (which is seldome in these without some tincture of vaine-glory) in that they so little desire it. So as, these popular and fire spirits, whose only aimes are to digni-
fie

*Nocturnum Attica-
rum li. 19. c. 13.*

Moderation.

fie themselves, deserve no sharper curbe for over-valuing themselves, than these, who pride themselves in their humilitie, deserve for counterfeiting a kinde of debasing or dis-valuing of themselves to the eye of the world. Whence I might take occasion to speake of those precise Schismaticks, who cannot endure any precedencie or prioritie of place to be in the Church, but an equalitie of Presbyterie; but I will leave them to a sharper censure, till they be thoroughly cured of their distemper.

Now for the second motive to sinne, which is the *Concupiscence of the eye*; as it is so to be moderated that it stray not, so should it be so directed that it sleepe not; sleepe not, I say, in the survey of that, for which it was created. The eye strayeth, when it covereth what it should not; it sleepeth, when it retireth from what it should: it strayeth, when it lusteth after a strange woman; it sleepeth, when it readeth not the Law of God, to reclaime it from lusting after a strange woman: it strayeth, when it lusts after *Naboths vineyard*; it sleepeth, when it lookes not after Gods vineyard. Neither is the eye so to be limited, as if contemplation were only intended; for as it is not sufficient to pray, unlesse wee practise as well as pray; so is it not sufficient to looke upon the Law, unlesse wee live after the Law on which wee looke. Wee reade that *Abraham* buried *Sarah* in the cave of *Macpelah*, that is, in a double Sepulchre. He that burieth his minde in knowledge only, without any care of practice, he buries *Sarah* in a single Sepulchre: but he that buries his minde, as well in the practice and feeling of religion, (which is all in all) as in the knowledge and understanding of it, he buries *Sarah* in a double Sepulchre: and so must all wee doe which are the true children of *Abraham*: for then with *Abraham* burying our spirit in a double Sepulchre, wee shall with *Elixens* have a double Spirit; a spirit that as well doth,

*Concupiscence
of the eye.*

Gen. 23. 19.

2 King 2. 9. 15.

as

Moderation.

1 Cor. 13.1.

*Corpore interius,
sed corde exteri-
us. Bernard.
Med. cap. 8.*



*Columella lib. 5.
cap. 9.*

*Factorem quem
ab illis prius
emississet, ab ore
denuo recipit.
Plin. in Nat. hist.
Ælian.
Gerson.*

as teacheth. Otherwise, wee are but *tinkling Cymbals*, making only a sound of religion, without any sound or sincere profession: being (as that honey-tongu'd Father faith) *in body inward, but in heart outward*. Now the eye, as it is the tenderest and subtilest organ of all others, so should the object on which it is fixed, be the purest and clearest of all others. The *Eagle* accounts those of her young ones bastards, which cannot fix their eyes upon the Sunne, and with equall reflexion (as it were) reverberate the beaming vigour or splendour thereof: which should be the *Embleme* of divine contemplation; teaching us, that howsoever wee have our feet on earth, wee are to have our eyes in heaven: not by prying too saucily into the sealed Arke of Gods inscrutable will, but by meditating ever of him, so to rest in him, that after earth wee may for ever rest with him. It is observed by profest *Oculists*, that whereas all creatures have but foure *muscles* to turne their eyes round about, man hath a *sift* to pull his eyes up to heaven. How farre divert they then their eyes from the contemplation of that object, for which they were created, who cannot see their neighbours ground but they must cover it, nor his beast but they desire it, nor any thing which likes them, but with a greedy eye they heart-eat it? So large is the extent or circuit of their heart to earthly things, as they can see nothing but they instantly desire; so strait is the circumference of their heart to heavenly things, they set no minde on them, as if altogether unworthy their desire. So as I cannot more aptly compare these idolizing worldlings to any thing, than to the bird *Ibis*, which is of that filthy nature, as she receives those excrements in at her mouth, which she had purged before from her guts. Neither doe they resemble this bird only in respect of their bestiall or insatiate receipt, but also in the unbounded extent of their heart. *Oris Apollo* writeth, that the *Egyptians* when they would

would describe the *heart*, paint that bird which they call *Ibis*; because they thinke that no creature, for proportion of the body, hath so great a heart as the *Ibis* hath. Neither hath our worldly *Ibis* a lesse heart to the filthy desires of the world, being of necessity forced to leave the world, before he can leave desiring the things of this world: for their *eyes*, *Satan*-like, come from compassing the whole earth, esteeming no joy to the worldling, like much enjoying: yet am I not so rigorously affected, or from feeling of humanity so farre estranged, as with *Democritus*, to move you to pull out your *eyes*, that the occasion of temptation might be removed, by being of your *eyes*, those motives to temptation, wholly deprived. Nor with that inamored *Italian*, to wish you to fix your *eyes* upon the beames of the Sunne, till they were scared, that the sight of your Mistresse might not move your disquiet. No; enjoy your *eyes*, and make them directers to guide you, not as blinde or deceitfull guides to entrap you; use the *object* of this Sense, but weane it from assenting to concupiscence; concluding ever with that good remembrance, *May that object be from our eyes removed, which makes us from our deare Lord divided.*

Now for the last Motive, which is the *Pride of life*; it was *Lucifers* sinne, and therefore should be each true *Christians* scorne. For this sinne (saith an ancient and learned Father) are the children of the kingdome throwne into utter darknesse: and whence cometh this, but because they ascend up unto that Mountaine, unto which the first Angell ascended, and as a Devill descended? Hee who entertaineth this Motive, is an ambitious man, who (as one rightly observeth) may be well and fitly simlized with the *Chameleon*; who hath nothing in his body but Lungs; so the badge of the ambitious is to be windy and boisterous: whereas, if hee would measure all his undertakings, rather by the dignity of the thing, than the

Moderation.

Aristo.

Erga mundum
habemus oculos
reversum.

Pride of life.

August. Soliloq.
cap. 29.

Moderation.

*Omnia metiri
malim dignitate
quam ambitione.
Pl n. in epist.*

* Judging of
anothe con-
sisteth in these
three points:
First, when a
man doth well,
to say he doth
evill.

Secondly, whe
a man doth e-
vill, to say that
man doth
worfe.

Thirdly, when
a thing is
doubtfull, to
take it in the
worser part.

Vid. Annal.

Stew.

Lact. in vit.

Pittaci.

Ambition of his minde, he should finde as much content as now he finds disquiet. It was the rule of a wise Statesman, and well deserves it the observance of every private person, but especially of such who sit neere the Sterne of State; not to suffer any *ambitious* heat transport him, but to measure a'l things according to their dignity and worth: and withall, rather to refer the opinion of themselves and their actions to the censure of others, and freely put themselves to be weighed in the judicious scale or ballance of others, than to be approvers of themselves without the suffrage of others: for certainly, as there is no humour more predominant than *Ambition*, nor apter to make man forgetfull of himselfe; so he who is of a haughty and proud disposition * dis-values all others, purposely to prize his owne deserts at an higher estimate. I remember with what character that proud *English* Cardinall was decoloured, who bare so great stroake in this Kingdome, as it was in his power to shake the foundation of *Monasteries*, and from their ruines to raise his owne structures; that hee was so puffed up with *Ambition*, as hee preferred the humour of his person, before the discharge of his Profession. Surely that sentence was verified in him, *Promotion declares what men bee*; for never was his Nature thoroughly discovered, nor his inside displayed, till his out-side was with the *Cardinals* Pall graced. How necessary is it then for man, being more subject to *Pride* himselfe in his height, than with patience to receive a fall, to learne how to *moderate* his acception of honour, before he come to honour? For I doe not so *li-*
mit him, as if he should not at all receive it, but rather how hee should demeane himselfe having received it. Neither in *Ambition* only; but in that attire of sin, gorgeous *apparell*, is the like limitation to be used: for herein are we to observe such decencie, as neither the contempt thereof may tax us of irregular carelesnesse, nor affectation

GENTLEMAN.

355

Moderation.

affectation thereof evince us of too singular nicenesse: for the former, as it implies a carelesse indifferencie, so the latter argues an effeminate delicacy: for God hateth no lesse in man this sloth and sluttishnesse, than he hateth too much neatnesse and nicenesse. Yea, I have oft-times observed no lesse pride shrouded under a thred-bare cloake, than under a more sumptuous coat. So as, *An-
tisthenes* went not farre awrong, who seeing *Socrates* shew his torne cloake, shewing an hole thereof unto the people; *Loe*, quoth he, *thorow this I see Socrates vani-
tie*. It is not the *Hood* which makes the *Monke*, nor the *Cloake* which makes the *Philosopher*; but the Dispositi-
on of the minde, which makes him a true or false pro-
fessour. It is good therefore, in the use of these things to observe the end for which they were ordained; now
apparell was not ordained to pride us in it, but to be kept warme by it. *Peter Martyr* sheweth, that *Clothing* doth
keepe the body warme two wayes: By keeping in the naturall heat of the body; and by keeping out the acci-
dentall cold of the ayre. This then being ordained for necessity, is not be used for vain-glory: for howsoever
(to such excesse of vanity is this age growne) that *fashi-
on* is esteemed *neatest*, which is *newest*; discretion will informe you better, and tell you that *fashion* is of all o-
ther the *choicest*, which is the *comliest*. But that these three maine Motives to temptation, and profest assai-
lants of *Moderation*, I meane, *Concupiscence* of the flesh, *Concupiscence* of the eyes, and *Pride* of life may be the
better resisted, incessant *Prayer* is to be used. For *Prayer* is Gods honour, Mans armour, and the Devils terror; it
is Gods oblation, Mans munition, and the Devils expulsion. By *Prayer* are those Treasures digged, which faith
in the Gospell beholdeth. As it is then Gods *Sacrifice*, let it be Mans *Exercise*, that it may defeat the Devils
malice: saying with blessed *Augustine*; "Behold,
"O Lord my God, the whole world is full of the snares

☞
*Pallium video,
Philosophum non
video.*

☞
*Comment in
1 Regum cap. 1.*

*Chrysost. lib. de
orando Deo.*

*August. Soliloq.
cap. 12.*

Moderation.

“ of *Concupiscence*, which they have prepared for my
 “ feet, and who shal escape them? Truly he, from whom
 “ thou shalt take away the *pride* of his *eyes*, that the
 “ *Concupiscence* of his *eyes* may not seaze on him; and
 “ from whom thou shalt take away the *Concupiscence*
 “ of the *flesh*, that the *Concupiscence* of the *flesh* may not
 “ surprize him; and from whom thou shalt take away
 “ an irreverent and unbridled *minde*, that the *pride* of
 “ *life* may not craftily deceive him. O happie hee, to
 “ whom thou shalt doe this, surely hee shall passe his
 “ dayes in safety! Thus farre have I proceeded in dis-
 course touching both manner and matter, how and
 wherein *Moderation* is to be limited. Where, in the
 pursuit of *honour*, as I would have you no *Canius*, too
 Stoically to contemne it; so no *Cassius*, too tenderly to
 affect it: Likewise in the pursuit of *Wealth*, as I would
 have you no *Mimus*, too scornefully to hate it; so no
Midas, too slavishly to hugge it: Likewise in the pur-
 suit of *Fancie*, as I would have you no *Arminius*, too
 severely to loath it; so no *Arsenius*, too dearly to love
 it: Likewise in *Fare*, as I would have you no *Pythago-
 ras*, too rigorously to abstaine it; so no *Diagoras*, too
 riotously to epicure it: Likewise in *Apparell*, as I would
 have you no *Diogenes*, too carelessly to use it; so no *De-
 mosthenes*, too curiously to chuse it: Lastly, in *Plea-
 sure*, as I would have you no *Philopomenes*, too strictly
 to despise it; so no *Philoxenus*, too highly to prize it.
 For *Origen* himselfe eunuching, *Democritus* his eyes
 blinding, *Crates* his money drowning, and *Thracius* his
 vines destroying, no lesse offended (as wee have before
 observed) in exceeding the limit by Nature proposed,
 than the Libertines of their time, came short of that rule
 which *Moderation* had prescribed. But drawing neere
 shore, I am now to descend to the last branch of this
Observation, treating of the *Accomplished end* which at-
 tends *Moderation*.

AS there is no *Art* or *Science* which hath not some especiall *end*; to which it is properly directed; so is there no *Virtue* which workes or actuates not for some *end*; in the acquisition whereof it is fully satisfied. Now touching this *end*, whereto all vertues were and are properly directed; both *Heathen* and *Divine Philosophers* with one consent have concluded it to be that *Summary* or *Supreme good*, than which nothing could be better in respect of the fulnesse, higher in respect of the worthinesse, or safer in respect of the securenesse. But how different in opinion the ancient *Philosophers* have beene touching this *Summary* or *Supreme good*, what it should be, or wherein it might be properly laid to consist; there is none having beene conversant in their *Ethicks*, but he sufficiently knowes it. So as *Varro* reporteth, that these ancient *Philosophers* have held and maintained two hundred threescore and eight severall opinions concerning *Felicitie*. Where some placed their *Summary good* in *Honours* or preferments, others in *Pleasures* or delights, but few in that true or accomplished *Felicitie*, the testimony of a good conscience, which only makes man happie; and without which, enjoying all, he enjoyes nothing: for were this *Felicity* or *accomplished end*, to which all vertues are properly directed, to be found on Earth, then were the hopes of many good and vertuous men frustrated, whose thoughts are so farre above the foundation of earth, or all those perfunctory delights, which this low Theater can afford; as they have esteemed such men of all others most miserable upon earth, whose thoughts were not erected above earth, but flavoured to the desires of this life, as if their hopes extended no further. No; in vaine were those many sighings and groanings in the spirit, those incessant labours and watchings, which the faithfull so willingly undergo, if there were no happinesse save onely in enjoying the delights of this life; the fruition whereof, as they render no true

Moderation.

Of the accomplished end which attends Moderation.

Lib. de Philosophia apud Aug. de Civitate Dei. li. 19. cap. 1.

The difference betwixt the Ethick and Christian Ethick, in the opinion of Felicitie.

Moderation.

Prov. 10. 17.

August.
Bernard.

sweetnesse, so are they ever attended by sharpe repentance. For howbeit, every one be reputed *worthy*, if he be *wealthy*, and nought if he be *needy*; yet when Sinne, having three punishments, *Feare*, *Shame*, and *Guilt*; *Feare* of judgement, *Shame* of men, and *Guilt* of conscience: shall convent and convict him, he shall finde that *riches cannot deliver in the day of wrath*. So as howsoever the sin seeme sweet, the sting of sin shall wound his heart: *For the bread of deceit is sweet to a man, but his mouth shall be filled with gravell*. Likewise the *High-minded* man, whose heart hath beene only set on *Titles of Honour*, howsoever he seem'd raised or reared above the pitch of common earth, disdaining these poore wormelings, who had the selfe-same *Maker*, though inferiour to this high *Cedar* in *honour*; when he shall be forced to call *Corruption* his mother, and wormes his brethren and sisters; when hee must leave that high *Babel*, which his pride erected; those worldly swelling *Tumours*, his slippery *honours*, which hee once enjoyed; those *Sycophants*, the followers of greatnesse, which he so much affected; yea, the *world* it selfe, where all his imaginary glory was stored; he shall then finde *goodnesse* to be farre better than *greainesse*, and worldly dignitie to adde fuell to those *Violls*, which he hath worthily incurred. Likewise the *Voluptuous* man, as hee hath enjoyed the pleasures of sinne for a season, sported him in his *beds* of *Ivory*, feasted royally, fared deliciously, and fed all his miserable *senses* with a loathed satiety, he shall feelee that the *pleasure* of sinne was finall, but the *punishment* due to sinne eternall; he shall feelee a *worme* ever gnawing, never ending; fiery teares ever streaming, never stinting; griefe ever griping, never ceasing; death ever living, never dying: yea, that *worme* which gnaweth and dieth not, that *fire* which burneth and quencheth not, that *death* which rageth and endeth not. But if punishments will not deterre us, at least let rewards allure

allure us. The faithfull cry ever for the approach of Gods judgement; the reward of immortality, which, with assurance in Gods mercies, and his Sonnes Passion, they undoubtedly hope to obtaine; with vehemencie of spirit inviting their Mediatour; *Come Lord Iesus, come quickly.* Such is the confidence or spirituall assurance which every faithfull soule hath in him, to whose expresse *Image* as they were formed, so in all obedience are they conformed; that the promises of the Gospell might be on them conferred and confirmed. Such as these care not so much for possessing ought in the world, as they take care to lay a good foundation against the day of triall, which may stand firme against the fury of all temptation. These see nothing in the world worthy their feare. * *This only (say they) is a fearfull thing, to feare any thing more than God.* These see nought in the world worthy either their^b desire or feare; and their reason is this, *There is nothing able to move that man to feare in all the world, who hath God for his guardian in the world.* Neither is it possible that he should feare the losse of any thing in the world, who cannot see any thing worthy having in the world. So equally affected are these towards the world, as there is nothing in all the world, that may any way divide their affection from him, who made the world. Therefore may we well conclude touching these, that their *Light* shall never goe out: For these walke not in darknesse, nor in the shadow of death, as those to whom the light hath not as yet appeared: for the *Light* hath appeared in *Darknesse*, giving light all the night long to all these faithfull beleevers, during their abode in these *Houses of Clay*. Now to expresse the Nature of that *Light*, though it farre exceed all humane apprehension, much more all expression: *Clemens* understandeth by that *Light*, which the *Wise-woman*, to wit, *Christs Sponse*, kept by meanes of her candle which gave light all the night long, the heart, and

Moderation.

Revel. 22. 30.

• Φοβέσθω ἰσ-
τὸ φοβέσθαι
τὸ θεῶν.

Nazian.

• Qui nil ha-
bet in mundo
quod appetat, ni-
hil est quod de
mundo pertimes-
cat. Cyprian.

• Quis ei de se-
culo metus est,
cui in seculo Deus
tutor est? ibid.

De hac die lux
proficit, sed nox
deficit. Aug.

Τὸν ἀγίον λο-
γισμὸν, ἀκοιμή-
τος λύχνος ap-
pellat Clemens.

Moderation.

*August. de Civit.
Dei. lib. 21. cap. 6.*

*Tract. 49. in Job.
Unde mors in a-
nima? quia non
est fides.
Unde mors in
corpore? quia non
est anima. Ergo
anima tua ani-
ma est fides.*

and he calleth the *Meditations* of holy men, *Candles* that never goe out. Saint *Augustine* writeth, among the *Pagans* in the Temple of *Venus*, there was a *Candle* which was called *Inextinguishable*: whether this be or no of *Venus* Temple, wee leave it to the credit of antiquity, only *Augustines* report we have for it; but without doubt in every faithfull hearer and keeper of the Word, who is the Temple of the Holy Ghost, there is a *Candle* or *Light* that never goes out. Whence it appears, that the *Heart* of every faithfull soule is that *Light* which ever shineth, and his *faith* that virgin *Oile* which ever feedeth, and his *Conscience* that comfortable *Witnesse* which assureth, and his devoted *Zeale* to Gods house, that *Seale* which confirmeth him to be one of Gods chosen, because a living faith worketh in him, which assures him of life, howsoever his outward man, the temple of his body, become subiect to death. Excellently saith Saint *Augustine*: *Whence comes it that the soule dieth? because faith is not in it. Whence that the bodie dieth? because a soule is not in it. Therefore the soule of thy soule is faith.* But forasmuch as nothing is so carefully to bee sought for, nor so earnestly to bee wrought for, as purity or uprightnesse of the heart: for seeing there is no action, no studie, which hath not his certaine scope, end, or period; yea, no Art, but laboureth by some certaine meanes or exercises to attaine some certaine proposed end; (which end surely is to the Soule at first proposed, but the last which is obtained :) how much more ought there to be some end proposed to our studies, as well in the exercises of our bodies; as in the readings, meditations, and mortifications of our mindes (passing over corporall and externall labours) for which end those studies or exercises were at first undertaken? For let us thinke with our selves, if we knew not, or in mind before conceived not, whither or to what especiall place we were to run, were it not a vaine taske for

for us, to undertake to run? Even so to every *action* are wee to propose his certaine *end*: which being once attained, wee shall need no further striving towards it, being at rest in our selves by attaining it. And like *end* are wee to propose to our selves in the exercise of *Moderation*, making it a subduer of all things which *fight against the spirit*, which may be properly reduced to the practising of these foure; overcoming of *anger* by the spirit of *patience*; *wantonnesse* by the spirit of *continence*; *pride* by the spirit of *humilitie*; and in all things unto *him* whose *image* wee partake, so neerely conformed, that like good *Proficients* wee may truly say with the blessed Apostle, *Wee have in all things learned to be contented.*

For the first, to wit, *Anger*, as there is no passion which makes man more forgetfull of himselfe; so to subdue it, makes man an absolute enjoyer of himselfe. *Athenodorus* a wise Philosopher, departing from *Augustus Caesar*, and bidding him farewell, left this lesson with him, most worthy to be imprinted in an Emperours brest; *That when he was angry, he should repeat the foure and twenty Greeke letters.* Which lesson received *Caesar* as a most precious jewell, making such use thereof, as he shewed himselfe no lesse a Prince in the conquest of this passion, than in his magnificence of state, and majestic of person. No lesse praise-worthy was that excellent soveraigntie which *Architus* had over this violent and commanding passion, (as we have formerly observed) who finding his servants loytering in the field, or committing some other fault worthy reproofe, like a worthy master, thought it fit first to over-master himselfe, before he would shew the authoritie of a Master to his servants: wherefore perceiving himselfe to be greatly moved at their neglect, as a wise *Moderator* of his passion, hee would not beat them in his ire, but said; *Happy are yee, that I am angry with you.*

A a a

In

*Moderation.*Vid. Lanspurg.
in Pharetra di-
vini Amoris.*Anger.*This might be
instanced in
our late Fleet-
street tumult.Plutarc. in Apo-
theg. Roman.

Cic. Tusc. lib. 4.

Moderation.

*Ira mortaliū
debet esse mor-
talis. Lactant.*

In brieſe, becauſe my purpoſe is only to touch theſe rather than treat of them, having ſo amply diſcourſed of ſome of them formerly; as *the Sunne is not to goe downe upon our wrath*; ſo in remembrance of that *Sunne of righteouſneſſe*, let us bury all *wrath*: ſo ſhall wee be freed from the *viols of wrath*, and appeare blameleſſe in the *day of wrath*. For in peace ſhall wee deſcend to our graves without fighting, if in peace wee be *angry* without ſinning.

Wantonneſſe.

Secondly, *wantonneſſe*, being ſo familiar a *Darling* with the fleſh, is ever waging warre with the ſpirit; ſhe comes with powdred haire, painted cheeke, ſtraying eyes, mincing and meaſuring her pace, tinkling with her feet, and uſing all immodeſtie to lure the unwarie youth to all ſenſualitie. *Theſe light profeſſors* (as *S. Ierome* to *Marcella* ſaith) *are matter of ſcandall to Chriſtian eyes*; thoſe *eye-ſores* which wound the inward man with the ſting of anguiſh. Now what receit better or more ſoveraigne to cure this maladiē, than to take away the cauſe which begets this infirmitie? And what may wee ſuppoſe the cauſe to be, but the complacencie of the fleſh? when wee labour to ſatiſfie our deſires, and give eaſie reines to our affections. “For the fleſh while ſhe is obedient, becomes a ſervant to the ſoule: ſhee governeth, the other is governed: this commandeth, that is commanded: but having once begun to uſurpe, ſhe will ſcarcely ever become a faithfull and loyall ſubject. What neceſſitie then is there injoynd us to ſtand upon our guard, when wee have a *Tarpeia* within our gates, ready to betray us to our profeſſed enemy? With what continuall and inceſſant labour ought wee to imploy our ſelves, that this untamed *Iebuſite* might be ſo tired and wearied, that all inordinate motions might be extinguished, which by ſloth and want of imployment are ever cheriſhed? Let us then embrace *Continence*, and by power of ſo good a ſpirit diſpoſſeſſe the

Auguſt.

the bad. Let us not entertaine those dangerous motives to sinne, which like a *Snake* in the bosome, will wound us to death. And what be those motives & Wanton thoughts, and wanton words, which corrupt mens manners with wicked works. It is a sure note, and worthy observance; whensoever any thought is suggested to you, which tasteth of evill, make the doore of your heart fast, lest you give actuall possession to the Devill. *Wanton words* likewise are dangerous motives to incontinence; the habit whereof being once attained, will hardly be relinquished. So as *Speech*, which *Democritus* calls the *image of life*, being exercised in scurrilitie, seemes to deface that *image*, by laying on it the darke and fable colour of death. For as muddy water is an argument that the *fountain* is troubled; so filthy words are witnesses that the *heart* is corrupted. A good *Tree* brings forth good fruit, a pure *Spring* cleare water, and an uncorrupt *heart* words tending to the edification of the hearer. Now he, who useth his tongue to filthy communication, incurreth a threefold offence: First, in dishonouring God; Secondly, in sinning against his owne soule; Thirdly, in ministring matter of scandall or offence to his brother. How necessary is it then, to keepe a watch upon our mouth, and a gate of circumstance unto our lips, that wee offend not with our tongue; which like the poisonous *Adder*, stings even unto death, wounding the soule with an incurable dart? Neither doe I, speaking of *wantonnesse*, onely restraine my discourse to incontinence, but to whatsoever else may properly tend to the complacencie or indulgence of the flesh; as to tender obedience to her in the desire of luscious and lascivious meats, or the like; including all such as turne the grace of God to *wantonnesse*, making a profession of faith, but denying the power thereof in their life and conversation.

Thirdly, *Pride*, that *Luciferian* sinne, whose airie

A a 2 . 2

thoughts

Pride.

Moderation.

August.

Wherein true
content properly consist-
eth.

thoughts are ever mounting, must be subdued by the spirit of *humilitie*. Wee would hold it to be no faithfull part of a subject, to make choice of no liverie but his, who is a profest foe to his Sovereigne. And what I pray you, doe wee, when wee attire our selves in the habiliments of *Pride*; not only outwardly in gorgeous apparell, choicest perfumes, and powdred locks, but likewise inwardly, in putting on the spirit of *Pride*, attended by scornfull respects, disdainfull eyes, and haughtie lookes? Can wee be truly termed Subjects? May wee, wearing the Devils crest, partake of the *seamlesse* coat of Christ? May wee expect a Crowne after death, that oppose him who wore a thorny Crowne, to crowne us after death? No; as the *Souldier* is known by his *Colours*, the *Servant* by his *cognizance*, the *Sheepe* by his *marke*, and *Coin* by the *stampe*; so shall wee be knowne by our *Colours* if wee be Christs *Souldiers*, by our *Crest* or *Cognizance* if his *followers*, by our *marke* if his *Sheepe* and *Lambkins*, by our *stampe* or *supercription* if his *Coin* or *Starling*. O know, by how much wee are the *humbler*, by so much to our Beloved are wee the *liker*! Let us resemble him then in all *humilitie*, that afterwards wee may reigne with him in *glory*. Lastly, that wee may become conformable unto him, whose *image* wee have received, wee are to learne of the blessed Apostle, *in all things to be contented*. Content (saith the Proverbe) is worth a Crowne, but many Crownes come farre short of this content. Now to propose a rule how this *Content* may be acquired, were a Lesson well worthy our learning: which I could wish might be as soone learned as proposed: for *Content*, briefly, consists in these two; *To be free from desiring what wee have not, to be free from fearing to lose what wee already have*. Now hee, who seeth nothing in the world worthy desiring, cannot chuse but be free from feare of losing, being so indifferent touching the world,

or

or whatsoever else he hath in enjoying. For he that neither hath, nor seeth ought in the world which he esteemes worthy his love, enjoyeth nought but hee can willingly be content to leave; for no man feareth the losse of that which he doth not love. But to draw nearer a point: these two passions or affections of *desire* and *fear*; *desire* of having more than wee have, *fear* of losing what wee already have, may be properly said to have a threefold respect; To the goods or endowments of the *Minde*, of the *Body*, and of *Fortune*. For the first, *Plato* in his *Tymao* saith; *If a man lose his eyes, or feet, or hands, or wealth, wee may say of such an one, he loseth something; but he who loseth his heart and reason, loseth all.* For in the wombe of our Mother, the first thing which is ingendred or participates forme, is the *heart*, and the last which dieth is the same *heart*. So as properly it may be called *Reasons Treasure* or storehouse, where those divine graces are seated, which conferre the best beauty to man, giving him a note of distinction from other creatures, the more to dignifie man. For howsoever all creatures have *hearts*, yet only to man is given an *understanding heart*. Other creatures have *hearts* indeed sensible of present paine, but they cannot recall to minde what is past, or probably collect by what is past, the seasons of times, or issues of affaires likely to ensue. In the *heart* of man, there is the *reasonable* power, with which he governeth himselfe; the *irascible* power, with which he defendeth himselfe; and *concupiscible*, by which he provideth for things necessary to relieve himselfe. Now admit wee were deprived of that principall blessing, the *intellectuall* part, so as like raving and raging *Orestes*, wee were forced to take many blinde by-paths, wanting the means of direction by reason of our woful distraction, and crying out with *Octavia* in *Seneca*;

Moderation.

The goods of the Minde.

Plato in Tymao.

Primum civitatis,
postremum mortis.

Moderation.

*Quis me Sygias
millet ad um-
bras? Morij-
vabit, pœna nam
gravior nece est.
Sen. in Octav.*

Messala Corvin.

*The goods of
the Body.*

O, to the spirits below that I were sent,

For death were easie to this punishment!

Admit, I say, all this; yet is the afflicted soule to be content, abiding Gods good leisure, who as hee doth wound, so he can cure; and as he opened old *Tobiths* eyes, so can he, when hee pleaseth, where hee pleaseth, and as he pleaseth, open the bleered eyes of *understanding*; so with a patient expectance of Gods mercy, and Christian resolution to endure all assaults with constancie, as he recommendeth himselfe to God, so shall he finde comfort in him, in whom he hath trusted, and receive *understanding* more cleare and perfect than before he enjoyed. Or admit one should have his *memorative* part so much enfeebled, as with *Corvinus Messala* hee should forget his owne name; yet the Lord, who numbeth the starres, and knoweth them all by their names, will not forget him, though he hath forgot himselfe, having him as a *Signet* upon his finger, ever in his remembrance. For what shall it availe, if thou have *memory* beyond *Cyrus*, who could call every souldier in his army by his name, when it shall appeare thou hast forgot thy selfe, and exercised that facultie rather in remembering injuries, than recalling to minde those insupportable injuries which thou hast done unto God? Nay more; of all faculties in man, *Memory* is the weakest, first waxeth old, and decays sooner than strength or beauty. And what shall it profit thee, once to have excelled in that facultie, when the *privation* thereof addes to thy misery? Nothing, nothing: wherefore, as every good and perfect gift cometh from above, where there is neither change nor shadow of change, so as God taketh away nothing but what he hath given, let every one in the losse of this or that facultie, referre himselfe with patience to his sacred Majestie, who in his change from earth will crowne him with mercy.

Secondly, for the goods or blessings of the *Body*, as strength,

strength, beautie, agilitie, &c. admit thou wert blinde with *Appius*, lame with *Agésilas*, tongue-tied with *Samius*, dwarfish with *Ivius*, deformed with *Thersites*; though *blinde*, thou hast eyes to looke with, and that upward; though *lame*, thou hast legges to walke with, and that homeward; though *tongue-tied*, thou hast a tongue to speake, and that to Godward; though *dwarfish*, thou hast a proportion given thee, ayming heavenward; and though *deformed*, thou hast a glorious feature, and not brutish to looke downward. For not so much by the *motion* of the *body*, and her outwardly working faculties, as by the *deviation* of the *heart*, and those inwardly moving graces, are wee to come to God. Againe, admit thou wert so mortally sicke, as even now drawing neere shore, there were no remedy but thou must of necessitie bid a long adue to thy friends, thy honours, riches, and whatsoever else are deare or neere unto thee: yet for all this, why shouldst not thou remaine contented? Art thou here as a Countryman, or a Pilgrim? No Countryman sure, for then shouldst thou make earth thy Country, and inhabit here as an *abiding city*. And if a Pilgrim, who would grieve to be going homeward? There is no life but by death, no habitation but by dissolution. He then that feareth death, feareth him that bringeth glad tidings of life. Therefore to esteeme life above the price, or feare death beyond the rate, are alike evill: for he that values life to be of more esteeme than a pilgrimage, is in danger of making shipwracke of the hope of a better inheritance; and he that feareth death as his profest enemy, may thanke none for his feare but his seckritie. Certainly, there is no greater argument of folly, than to shew immoderate sorrow either for thy own death, or death of another: for it is no wisdom to grieve for that which thou canst not possibly prevent, but to labour in time rather to prevent what may give thee occasion

Moderation.

Plut. in vit.
Aul. Gel. Noct.
Attic. l. 5. c. 9.
Sueton. Trans.
Homer. in odys.

Certum est quod morieris, incertum est quando, quomodo, aut ubi; quoniam ubique te mors expectat, tu quoque si sapiens fueris, ubique eam expectabis.
Bern. in Med. 3.

Moderation.

Excitit redeun-
tem nativita, ut
intransit. Sen.

casion to grieve. For say, is thy friend dead? I confesse it were a great losse, if he were lost; but lost he is not, though thou be left; gone he is before thee, not gone from thee; divided only, not exiled from thee. A *Princess* wee had of sacred memory, who looking one day from her Palace, might see one shew immoderate signes or appearances of sorrow, so as she, moved with princely compassion, sent downe presently one of her Pensioners to inquire who it was that so much sorrowed, and withall to minister him all meanes of comfort; who finding this sorrowfull mourner to be a Counsellor of State, who sorrowed for the death of his daughter; returned directly to his Sovereigne, and acquainted her therewith. O (quoth she) *who would thinke that a wise man and a Counsellor of our State could so forget himselfe, as to shew himselfe a childe for the death of his childe!* And surely, whosoever shall but duly consider mans frailtie with deaths necessitie, cannot chuse but wonder why any one should be so wholly destitute of understanding, to lament the death of any one, since to die is as necessary and common as to be borne to every one. But perchance it may be by some objected, that the departure of their friend is not so much lamented, for that is of necessitie, and therefore exacts no teares of sorrow, being, if spent, as fruitlesse as the doome reverselesse; but their sudden or inopinate departure. Whereto I answer, *that no death is sudden to him that dies well*: for sudden death hath properly a respect rather to the life, how it was passed or disposed, than to death, how short his summons were, or how quickly clozed. *Io. Mathes.* preaching upon the raising up of the womans soane of *Naim* by Christ, within three houres afterward died himselfe: The like is written of *Luther*, and many others. As one was choaked with a flie, another with a haire, a third pushing his foot against the tressall, another against the threshold falls downe

downe dead : So many kinde of wayes are chalked out for man , to draw towards his last home , and weane him from the love of earth. *Those whom God loves*, saith *Menander*, *die young* : yea, those whom hee esteemeth highest, hee takes from hence the soonest : And that for two causes ; the one is to free them the sooner from the wretchednesse of earth ; the other to crowne them the sooner with Happinesse in Heaven : For what gaine wee by a long life, or what profit reape wee by a tedious Pilgrimage, but that wee partly see, partly suffer, partly commit more evils ? *Priamus* say more dayes and shed more teares than *Troilus*. Let us hence then learne so to measure our sorrow for ought that may or shall befall us, in respect of the *bodie*, that after her returne to earth, it may be gloriously re-united to the soule, to make an absolute Consort in Heaven.

Thirdly, and lastly, for the *goods* or blessings of *Fortune* ; they are not to command us, but to be commanded by us ; not to be served by us, but to serve us. And because hee onely in the affaires of this life is the wealthiest, who in the desires of this life is the neediest ; and he the richest on earth, who sees little worth desiring on earth : we are so to *moderate* our *desires* (as I have formerly touched) in respect of those things we have not, that wee may labour to over-master our *desires*, in thirsting after more than we already have ; likewise so to temper and qualifie our affections in respect of those things we have, as to shew no immoderate sorrow for the losse of those we have, but to be equally minded, as well in the fruition of those wee have, as privation of those we have not. For of all others, there is no sorrow baser nor unworthier, than that which is grounded on the losse of Oxe, or Cow, or such inferiour subjects. Neither incurre they any lesse opinion of folly, who car-

B b b

ried

Moderation.

*Vnus introitus,
innumeri exitus.
Menander.*

*Nazian. in funeb.
orat. pro Casario.*

*The goods of
Fortune.*

Moderation.

ried away with the love of their Horse, Hound, or some such creature, use for some prize or conquest got, to reare in their memory some *Obeliske*, or *Monument* graced with a beauteous inscription, to preserve their fame, because (poore beasts) they have nothing to preserve themselves: for howsoever this act seeme to have some correspondence with gratitude, labouring only to grace them who have graced us, rearing a stone to perpetuate their fame, who memoriz'd our Name by speed of foot; yet is it grosse and so palpable to those, whose discretion is a moulder of all their actions, as they account it an act, worthier the observation of an Heathen than a Christian. *Cimon* buried his *Mares*, bestowing upon them specious Tombs, when they had purchased credit in the swift races of the *Olympiads*. *Xenippus* bewailed his *Dogs* death, which had followed his master from *Calamina*. *Alexander* erected a Citie in the honour of *Bucephalus*, having beene long defended by him in many dangerous battels. And the *Asse* may well among the Heathen be adorned with Lillies, Violets and Garlands, when their Goddesse *Vesta* by an *Asses* bray, avoided the rape of *Priapus*. But howsoever these actions among Pagans might carry some colour of thankfulness, rewarding them, by whose speed, fury, agilitie, or some other meanes, they have beene as well preserved as honoured: yet with Christians, whose eyes are so clearly opened, and by the light divine so purely illuminated, would these seeme acts of prophanenesse, ascribing honour to the creature, to whom none is due, and not to the Creator, to whom all honour is solely and properly due. In brieft, let us so esteeme of all the goods and gifts of Fortune, as of *Vtenfils*, fit for our use and service, but of the *Supreme good*, as our chiefeft Sojace:

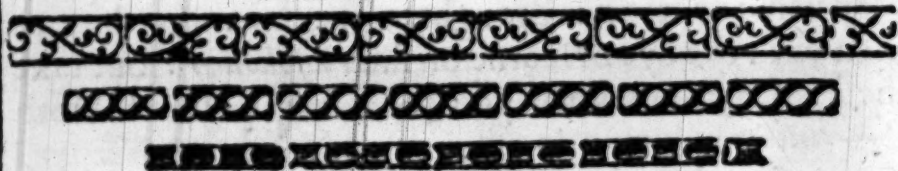
“ For he who subjected all things to the feet of man, that
 “ man might be wholly subject unto him, and that man
 “ might be wholly his, he gave man dominion over all
 “ those

“ those workes of his : so he created all outward things
 “ for the *bodie*, the *bodie* for the *soule*, but the *soule* for
 “ him ; that shee might only intend him, and only love
 “ him, possessing him for *solace*, but inferiour things for
 “ *service*.

Thus farre, *Gentlemen*, hath this present discourse enlarged it selfe, to expresse the rare and incomparable effects, which naturally arise from the due practice of *Moderation*, being indeed a vertue so necessary, and well deserving the acquaintance of a *Gentleman*, (who is to be imagined as one new come to his lands, and therefore stands in great need of so discreet an *Attendant*) as there is no one vertue better sorting his ranke, not only in matters of preferment, profit, or the like ; but in matters of reputation or personall ingagement, where his very name or credit is brought to the test. Looke not then with the eye of scorne on such a *follower* : but take these instructions with you for a fare-well. “ Doth
 “ *Ambition* buzze in your eare motions of *Honour* ?
 “ This faithfull *Attendant*, *Moderation*, will dissuade
 “ you from giving way to these suggestions, and tell
 “ you, *Ambition* is the high road which leads to ruine,
 “ but *Humilitie* is the gate which opens unto glory.
 “ Doth *Covetousnesse* whisper to you matters of profit ?
 “ Here is one will tell you, the greatest wealth in the
 “ world, is to want the desires of the world. Doth *Wan-*
 “ *tonnesse* suggest to you motives of *Delight* ? Here is
 “ that *Herbe* of *Grace*, which will save you from being
 “ wounded, and salve you already wounded. In brieft,
 “ both your expence of *Time* and *Coin*, shall bee so
 “ equally disposed, as you shall never need to redeeme
 “ *Time*, because you never prodigally lost it ; nor repent
 “ your fruitlesse expence of *Coin*, because you never
 “ profusely spent it. Thus if you live, you cannot chuse
 but live for ever : for ever, in respect of those choice
 vertues which attend you : for ever, in respect of your

Moderation.

good *Example*, moving others to imitate you. And
 for ever, in respect of that succeeding glory
 which shall crowne
 you.





THE ENGLISH GENTLEMAN.

Argument.

Of Perfection ; Contemplative and Active ; The Active preferred ; Wherein it consisteth ; Of the absolute or Supreme end whereto it aspireth, and wherein it resteth.

PERFECTION.



WE are now to treat of a Subject, which, while we are here on earth, is farre easier to discourse of, than to finde ; for *Perfection* is not absolute in this life, but graduall. So as, howsoever we may terme one perfect or complete in respect of some special qualities, wherewith he is endued ; yet, if we come to the true ground of *Perfection*, we shall finde it farre above the Sphere of Mortality to

Observat. 8.

Perfection.

ascend to: for man, miserable man, what is he, or of himselfe what can he, to make him absolutely *perfect*? Exceed can he in nothing but sinne, which is such a naturall imperfection, as it wholly detracts from his primitive *Perfection*. Time was indeed, when man knew no sinne, and in that ignorance from sin consisted his *Perfection*. But no sooner was that banefull Apple tasted, than in the knowledge of sinne he became a professant. Wee are therefore to discourse of such *Perfection*, as wee commonly in opinion hold for absolute, though in very deed it appeare only respective and definite; for to treat of that *Perfection* which is transcendent or indefinite, were to sound the Sea, or weigh the Mountaines, so far it exceedeth the conceit of man: yea, I say, to taske humane apprehension to the discussion of that soveraigne or supreme *Perfection*, were as unequally matched, as ever were earth and heaven, strength and weaknesse, or the great *Behemoth*, and the filliest *worme* that creepeth in the chinkes of the earth. Let us addresse our selves then to this Taske, and make this our ground, that as no man is simply good but God; so no man is absolutely *perfect* till hee be individually united to God; which on earth is not granted, but promised; not effected, but expected; not obtained, but with confidence desired, when these *few*, but *evill dayes* of our Pilgrimage shall be expired: yet is there a graduall *Perfection*, which in some degree or measure wee may attaine, becomming conformable unto him, whose Image we have received, and by whom we have so many singular graces and prerogatives on us conferred. And this *Perfection* is to be procured by assistance of Gods Spirit, and a desire in man to second that assistance by an assiduall endeavour. Which devout and godly endeavour, that it might be the better furthered, and his glory, by whose grace we are assisted, the more advanced; needfull it were to reduce to our memory, daily and houely these two maine Considerations.

GENTLEMAN.

siderations. First, those three profest *Enemies* that intigably assaile us, which should make us more watchfull. Secondly, that faithfull *friend*, who so courageously fights for us, which should make us more thankfull: for our *Enemies*, as they are some of them domestick, so are they more dangerous; for no foe more perillous than a bosome foe. Besides, they are such pleasing *Enemies*, as they cheere us, when they kill us; sting us, when they smile on us. And what is the instrument they worke on, but the soule? And what the time limited them to work in, but our life? "Which humours do swel up, sorrows "bring downe, heats dry, aire infect, meat puffe up, fasting macerate, jests dissolve, sadnesse consume, care "straitneth, security deludeth, youth extollereth, wealth "transporteth, poverty dejecteth, old-age crooketh, "infirmity breaketh, griefe depresseth, the Devill deceiveth, the world flattereth, the flesh is delighted, "the soule blinded, and the whole man perplexed. How should wee now oppose our selves to such furious and perfidious *Enemies*? Or what armour are we to provide for the better resisting of such powerfull and watchfull Assailants? Certainly, no other provision need we, than what already is laid up in store for us, to arme and defend us, and what those blessed Saints and Servants of Christ have formerly used, leaving their owne vertuous lives as Patternes unto us. Their Armour was Fasting, Prayer, and workes of Devotion; by the *first*, they made themselves fit to pray; in the *second*, they addressed themselves to pray as they ought; in the *third*, they performed those holy duties, which every Christian of necessity ought to performe.

And first, for *Fasting*, it is a great worke, and a Christian worke; producing such excellent effects, as it subjects the flesh to the obedience of the spirit; making her, of a commander, a subject, of one who tooke upon her an usurped authority, to humble herselfe to the soules sovereignty.

375

Perfection.

Two Considerations of maine consequence.

Bern. Med. 15.

August. Manual. cap. 8.

The Christians complete Armour.

Augustin.

Perfection.

Sicut nullus locus vacat à peccando, ita nullus locus vacet à preccando.

^a Matth. 4. 1. 3.

^b Luke 19. 47.

^c Marke 4. 38.

^d 1 Thess. 5. 3.

^e Exo. 17. 11. 12.

^f Dan. 6. 22.

^g 2 Paralip. 37.

^h 2 Sam. 12. 20.

ⁱ Ierem. 37. 15.

Qui copiosiores sunt, & volunt pro arbitrio quicquid suo quod visum est contribuant, & quod ita colligitur apud prapositum deponitur, &c. Iust. Mart. Apol. 2.

Non peccatorem, sed iustum pauperem nutrit, quia in illo non culpam, sed naturam diligit, &c. Greg. Mag.

soveraignty. Likewise *Prayer*, how powerfull it hath beene in all places, might be instanced in sundry places of holy Scripture. In the ^a *Desart*, where Temptation is the readiest; In the ^b *Temple*, where the Devill is oftentimes busiest; On the ^c *Sea*, where the floods of perils are the neereft; In ^d *Peace*, where security makes men forgetfull't; And in ^e *Warre*, where imminent danger makes men fearfull't: Yea, whether it be with *Daniel* in the ^f *Denne*; or *Manasses* in the ^g *Dungeon*; whether it be with holy *David* in the ^h *Palace*; or heavenly *Ieremie* in the ⁱ *Prison*: the power and efficacie of *Prayer*, sacrificed by a devout and zealous beleever, cannot chuse but be as the *first and second raine*, fructifying the happy soile of every faithfull soule, to her present comfort here, and hope of future glory else-where. Thirdly, workes of *Devotion*, being the fruits or effects of a spirituall conversation; as *ministring* to the *necessitie* of the *Saints*, wherein we have such plenty of examples, both in divine and humane writ, as their godly charitie, or zealous bounty might worthily move us to imitate such blessed Patternes in actions of like *Devotion*. For such were they, as they were both liberall, and joyed in their liberality, every one contributing so much as he thought fit, or pleased him to bestow. And whatsoever was so collected, to the charge or trust of the Governour, or Disposer of the stocke of the poore, was forthwith committed. Here was that *poore-mans Box*, or indeed *Christs Box*, wherein the charity of the faithfull was treasured. Neither did these holy Saints or Servants of God, in their *Almes* eye so much the *quality* of the person, as *his Image* whom he did represent. And herein they nourished not a *sinner*, but a *righteous begger*, because they loved not his *sinne*, but his *nature*. But now, because wee are to treat of *Perfection*, in each of these we are to observe such cautions, as may make the worke *perfect* without blemish, and pure from the mixture of flesh.

As first, in that godly practice of *fasting*, to observe such mediocritie, as neither desire to be knowne by blubbered eyes, hanging downe the head, nor any such externall passion may tax us to be of those *Pharisees*, whose *devotion* had relation rather to the observance of man, than the service of God; neither so to macerate the body, as to disable it for performing any office which may tend to the propagation of the glory of the Highest. For the first institution of *Fasts*, as it was purposely to subdue the inordinate motions of the flesh, and subject it to the obedience and observance of the spirit; so divers times were by the ancient *Fathers* and *Councils* thought fitting to be kept in holy abstinence, of purpose to remove from them the wrath of God, inflicted on them by the sword, pestilence, famine, or some other such like plague. *S. Gregory* instituted certaine publike *Fasts*, resembling the *Rogation* weeke, with such like solemne processions against the plague and pestilence, as this *Rogation* weeke was first ordained by another holy Bishop to that end. As for the *Ember dayes*, they were so called of our ancient forefathers in this Countrey, because on those *fasting dayes* men ate bread baked under *embers* or ashes. But to propose a certaine rule or forme of direction, there is none surer or safer, than that which we formerly proposed; "So to nourish our bodies, that they be not too much weakned, by which means more divine offices might be hindred; and againe, so to weaken our bodies, that they be not too much pampered; by which meanes our spirituall fervour might be cooled. For too delicate is that master, who, when his belly is crammed, would have his mind with *devotion* crowned.

Secondly, for *Prayer*, as it is to be numbred among the greatest works of charitie, so of all others it should be freest from hypocrisie: for it is not the sound of the

Ccc

mouth,

*Perfection.**The fruit of Fasting.**Vid. Cyprian. serm. de jeunio tom. 2.**Basil. de jeun. homil. 1.**Tertul. lib. de jeun.**Origen. hom. 10. in Levit.**Vid. Bedam quo viro vere venerabili (testimonio Polydori) nihil fuit castius, nihil melius, nihil verius, &c. Polydor. lib. 1.**Greg. in Mor. Expos. in Iob.**Hieron.**The power of Prayer.*

Perfection.

*In Dei auri-
bus desiderium ve-
hemens clamor
magnus est; re-
missa intentio,
vox submissa.*
Bernard.

*Greg. in dialog.
Nazian. in Epi-
taph. Gorgon.
sororis ejus.
Euseb. in hist.
Hieron. in vit.
Paul. Eremit.*

*Vid. Diss. Andr.
in Tortura Tert.*

*Greg.
Nazian.*

mouth, but the soundnesse of the heart, which makes this oblation so effectually powerfull, and to him that prayeth, so powerfully fruitfull. It is not beating of the brest with the fist, but inward compunction of the heart, flying with the wing of faith, that pierceth heaven. For neither could *Trasilla's* devotion, whereof *Gregory* relates, have beene so powerfull; nor *Gorgonia's* supplication, whereof *Nazianzen* reports, so fruitfull; nor *James* the brother of our Lord his invocation, whereof *Eusebius* records, so faithfull; nor *Paul* the *Eremites* daily oblation, whereof *Ierome* recounts, so effectuell; if pronounciation of the mouth, without affection of the heart; beating of the brest, without devotion of minde; dejection of face, without erection of faith, had accompanied their prayer. For it is not hanging downe the head like a bulrush, which argues contrition, but a passionate affection of the heart which mounts up to the throne of grace, till it purchase remission.

Thirdly, for *Almes-deeds* and other works of *Devotion*, being the fruits or effects of faith, as they are sweet odours, and shall not lose their reward, being duly practised; so wee must take these three cautions by the way, lest such sweet fruits be corrupted. The first is, to give our owne, and not anothers, for that were robbery: The second is, to give to the poore, and not to the rich in hope of commoditie: The third is, to give in mercy or fellow-feeling of others wants, and not for vaine-glory. For howsoever the poore need not care for any of these respects, because he is rewarded; yet the giver is to care, because his reward should hereby become frustrated. Certainly, there is nothing which relisheth better to the palate of our *Maker*, than ministering releefe to the needy *Begger*, who is *Gods begger*, as a holy Father calls him, and therefore should be releev'd for his cause that sent him. *Those Goats set on the*

the left hand doe affright mee, not because they were robbers, but because they were no feeders; saith Nazianzen: therefore are wee willed to feed the hunger-starved soule, lest want should famish him; for if wee suffer him to die for food, wee, and none but wee did famish him. Thus if we observe aight the zealous and religious practice of those blessed Patternes, who have gone before us, and have left their memorable lives as examples to be imitated by us, wee shall in some measure attaine to that Perfection, whereof we now discourse; labouring so to moderate our affections herein, as neither vaine-glory, nor any other fleshly respect may interpose it selfe in actions of such maine and serious consequence. For albeit, as I formerly noted, no man may come to that absolute Perfection, either in matters of knowledge, or practice of life, as if nothing could be further attained, but that the very highest pitch of perfection were acquired; yet are there degrees which in some measure may be attained, if those vertues which conduce to this perfection be duly practised. For, it is not professing of vertue, but practising; neither practising of one, but all, which gives life to this perfection.

For he whom wee sincerely perfect call,

Excells not in one vertue, but in all.

Which perfection farre exceeds all others, derived from some exquisite knowledge in Arts or Sciences; for these, how absolute soever they be, come farre short of that perfection which longer time and experience might bring them to. *Alcibiades* is reported to have beene so skilfull in all Arts and Exercises, that he won the prize in what enterprize soever he tooke in hand; which was no small glory, when in the *Olympian* or *Istmian* games he no sooner appeared, than those who were to contend with him, were forthwith dismayed: yet came this perfection short of that whereof wee now discourse. For it may be probably gathered, that, albeit hee was the

Perfection.Cicero 1. lib. de
Orat.

Plut. in vit.

activest in his time on *Isthmus*, yet all the activest youths of *Greece* were not on *Isthmus*, or if they were, yet the whole world had youths more active, and in all parts more absolute than there were in *Greece*. For to seeke perfection on earth, either in respect of minde or body, either in abilitie of the one, or excellencie of the other, were - *in athere querere nidum*; he only being most perfect, who acknowledgeth himselfe to be most imperfect. Cicero brings in *M. Antony*, saying, that there be many follow, and yet come not to the perfection. Which hee might have instanced the best in himselfe: for who, for discipline more exquisite, for attempts in his owne person more valiant, for ripenesse of wit more pregnant, or for tongue more powerfully perswasive than *M. Antony*? Yet to observe how much those more excellent parts were disabled, that light of understanding darkened, that pregnancie of wit rebated, that perswasive Orator by a wanton Oratresse seduced; yea, even that Mirror of men blemished, might move us freely and ingenuously to acknowledge, as there is nothing more variable than man in respect of his condition, so nothing more prone to evill in respect of his naturall corruption. So as, howsoever hee may seeme in some sort perfect, either in moderating his affections with patience, or subduing his desires with reason, yet there is ever some one defect or other that darkens those Perfections. Wherefore as *Marius* bombasted his stockins to give a better proportion to his small legs; if any one would have his good parts set out, hee had need to weare some counterfet disguise to coven his wants, and so gull the world, as *Juno* deceived *Ixion* with a cloud. Truth is, that the worthiest men have beene stained with some notable crime. *Cesar*, though he was moderate, yet was he incontinent: *Alexander*, though continent, yet was he immoderate: *Sylla*, though valiant, yet was he violent: *Galba*, though eminent, yet was he

insolent: *Lucullus* generous, yet delicious; *Marc el-*
lus glorious, yet ambitious; *Architas* patient, yet avar-
 itious; *Archias* pregnant, yet lascivious. So as *Homers*
 understanding, *Platoes* wit, *Diogenes* phrase, *Æschines*
 Art of Oratorie, and *Ciceroes* tongue, could not assume
 to themselves such perfection, as to free them from other
 blemishes, which detracted as much from their worth,
 as these *perfections* added to their glory. For howsoe-
 ver that saying of *Solon* may seeme authenticke; *All*
things among men are sound and perfect; it is to be under-
 stood, that he meant of dealings or commerce among
 good men, whose word is their bond, and whose pro-
 fession is to deale uprightly with all men. All things
 among such men are sound and perfect, for no commo-
 ditie can move them to infringe their faith, or falsifie
 their word for any advantage. But it may be objected,
 if none can be perfect, whence is it that wee reade, *wee*
ought to be perfect as our heavenly Father is perfect? or
 how is it that *Paul* exhorteth us to perfection? or how
 may wee be presented every man perfect in *Christ Iesus*?
 Surely not of us, nor of our selves, but through him
 who became righteousnesse, and all perfection for us, that
 he might perfect that in us, which was farre from us,
 without his especiall grace working or operating in us.
 Yet are we to labour and strive hard towards the marke
 that is set before us, not ceasing till wee become con-
 formable unto him, and be made perfect in him. But be-
 come conformable unto him wee cannot, unlesse wee
 take delight in contemplating him, to whom our desire
 is to be conformed. Wee will therefore descend to the
 second branch proposed, to wit, the *Contemplative* part
 of *Perfection*, wherein wee shall easily finde what di-
 vine comfort is ministred to the minde, in contemplating
Him, who distinguished Man from the rest of his crea-
 tures, by a reasonable minde.

Perfection.

Cicer. 4. lib.
Tuscul.Πάντα καὶ ἀν-
θρώπους ἀγρία
καὶ πάντα.
Solonis dict.Ἔσμεν δὲ πάντες
καὶ ἡμεῖς τὰ αὐτὰ.
2 Physic.

Matth. 5. 48.

Heb. 6. 1.

1 Cor. 1. 10.

Coloss. 1. 28.

Perfection.

Of the con-
templative
part.

Psal. 89. 11.

August.

IT was the saying of a Heathen, *If God tooke delight in any felicitie, it was in Contemplation.* To the free use whereof, even those which are (as *Hortensius* called *L. Torquatus*) unlearned, rude and ignorant, may be admitted. For howsoever some have beene pleased to terme the *Images of Saints, Lay-mens bookes*; sure I am, whosoever he be, be he never so simple or ignorant, that *contemplateth* God in his creatures, shall finde sufficient matter, in that voluminous booke of his Creation, to move him to admire the workmanship of his Maker. *For the heavens are his, the earth also is his; and he hath laid the foundation of the world, and all that therein is.* So as, even from the *Cedar of Lebanon* to the *grasse* upon the *wall*, hath he shewne his power and his might to the ends of the world. Now to the end this *Contemplation* might not be hindred by any worldly objects, wee are to with-draw our eye from the *Creature*, and fix it wholly upon our *Creator*. For how can any one behold the glory of heaven, when his eyes are poring upon earth; or how should hee, whose affections are planted upon his gold, erect his thoughts to the *contemplation* of God? So as we must not only leave whatsoever wee love on earth, but even leave our selves till wee become wholly weaned from earth; so shall our affections be in heaven, though our temporary plantation be on earth. For what are these *Ostrich-winged* worldlings, who never flie up, stooping to every lure that either honour, profit, or preferment cast out, but base *Haggards*, who lie downe and dare not give wing for feare of weathering? Whereas these *high fliers*, whose aimes are above earth, are ever meditating of earths frailtie and heavens felicitie. "These consider, how the solace of the captive is one, and the joy of the freeman another. These consider, how that hee who fights not while he is a Pilgrim, shall not rejoyce when he is a Citizen. These consider, that it is an evident

"dent signe that such an one hates his Countrey, who
 "holds himselfe to be in good state while hee lives a
 "Pilgrim. These will not preferre the *bushes* of vanitie
 "before those inestimable *treasures* of glory. These,
 "and only these, value earth as it should be valued, de-
 "siring rather to leave earth, than set their love on
 "ought upon earth. Neither can death take any thing
 from him going out of the world, who sets his love on
 nothing in the world. Whereas it is much otherwise
 with them, whose eyes are accustomed to darknesse;
 for they cannot behold the beames of that supreme ve-
 ritie: neither can they judge any thing of the light,
 whose habitation is in darknesse: they see darknesse,
 they love darknesse, they approve of darknesse, and go-
 ing from darknesse to darknesse, they know not whither
 they fall. Such was *Demas*, who forsooke his faith, and
 embraced this present world. Such was *Simon Magus*,
 who bewitched the people with sorceries, to gaine himselfe
 esteeme in the world. Such was *Demetrius* the Silver-
 smith, who brought great gaines unto the *Crafts-men*, and
 mightily enriched himselfe in the world. And in a word,
 such are all those whose eyes are sealed to heavenly
Contemplations, but opened to the *objects* of earth, pri-
 zing nothing else worthy either viewing or loving. It
 is rare and wonderfull to observe what admirable *Con-*
templations the Heathen Philosophers enjoyed, though
 not so much as partakers of the least glimpse of that
 glorious light which is to us revealed! How deeply
 searching in the influence of *Planets*, how studious af-
 ter the knowledge of *Herbs*, *Plants*, vertue of *Stones*,
 which inforced in them no lesse admiration, than de-
 light in so sweet a *Contemplation*? Now if the Heathens,
 who had no knowledge of God, but only a glimmer-
 ing light of Nature, being not so much (I say) as the
 least beaming in comparison of that glorious light
 which we enjoy, conceived such sweetnesse in the search
 of

Lanspurg.

Aug. Soliloq.
cap. 34.2 Tim. 4. 10.
Acts 8. 11.

Acts 19. 24.

Perfection.

*Ignoravi, quod
tam suavis, O
bone Iesu, esset
tuis amplexus,
tam honestus at-
tactus tuus, tam
deliciosus con-
victus tuus. Bo-
navent.*

*August. Soliloq.
cap. 22.*

*Nec invenio
quid licentius
appellandum ex-
istimemus cælum
cæli domino,
quam contem-
plationem eius.
Aug. Med. c. 19.*

of causes and events, preferring their *contemplation* before the possession of earth, or all that fraile earth could promise; what surpassing comfort or ineffable sweetnesse are wee to conceive in the *contemplation* of God, the one and only practice whereof maketh man blessed, although in outward things he were the poorest and needfullest in the world? The blessed Saints and faithfull servants of God have beene so ravished with this sweetnesse, as they were drunke with joy in *contemplation* of the Highest. For either honour or preferment, they were so indifferent, as they rejected it; and for riches so equally contented, as they dis-valued it, *selling their possessions, and laying the money at the Apostles feet.* Yea Peter, to instance one for all, no sooner tasted this sweetnesse, than forgetfull of all inferiour things, he cried out as one spiritually drunke, saying; *Lord, it is good for us to be here; let us make us here three Tabernacles, let us stay here, let us contemplate thee, because wee need nothing else but thee: it sufficeth us, Lord, to see thee, it sufficeth us, I say, to be filled with such sweetnesse as commeth from thee.* One onely drop of sweetnesse he tasted, and he loathed all other sweetnesse. What may wee imagine would he have said, if he had tasted the multitude of the sweetnesse of his divinitie, which he hath laid up in store for those that feare him? Surely, the *contemplative* man, whose affections are estranged from earth, and seated in heaven, makes use of whatsoever he seeth on earth, as directions to guide him in his progresse to heaven. His eyes are not like the *Ambitious* mans, whose *eye-sore* is only to see others great, and himselfe unadvanced: nor like the *Covetous* mans, whose eyes (*Tarpeia*-like) betray his soule, seeing nothing precious or prosperous which he wisheth not: nor like the *Voluptuous* mans, whose sealed eyes are blinde to the objects of vertue, but unsealed to the objects of vanitie, seeing nothing sensually moving

moving which he affects not: nor like the *Vain-glorious* man, who practiseth seldome what is good or honest for the love of goodnesse, but to bee praised and observed. Whereas, the true *Contemplative* man loves vertue for vertues sake, concluding divinely with the Poet;

*This amongst good men hath beene ever knowne,
Vertue rewards herselfe, herselfe's her crowne.*

And for these light objects of vanity, he as much loaths them, as the *Voluptuous* man loves them; and for coveting, he is so farre from desiring more than he hath, as he is indifferent either for injoying or forgoing what he already hath; and for *aspiring*, he holds it the best *ambition* of any creature, to promote the glory of his Maker. He is ever descanting on this divine ditty; *O how glorious things are spoken of thee, O thou City of God!* for his thoughts are sphered above earth, and lodged in the *Contemplation* of heaven. And if so be, that he chance to fix his eye upon earth, it is, as I said before, to direct his feet, and erect his faith to the *Contemplation* of heaven. "For by consideration had to these temporall
"goods (to use the words of a devout Father) hee ga-
"thereth the greatnesse of the heavenly Councell: com-
"prehending by these little ones, those great ones; by
"these visible, those invisible ones: For if the Lord
"shew, or rather showre so great and innumerable be-
"nefits from heaven, and from the aire, from the land
"and sea, light and darknesse, heat and shadow, dew
"and raine, winds and showres, birds and fishes, and
"multiplicity of herbs and plants of the earth, and the
"ministry of all creatures successively in their seasons
"ministring to us, to allay our loathing, and beget in us
"towards our Maker, an incessant longing, and all this
"for an ignoble and corruptible body; what, how great,
"and innumerable shall those good things be, which he
"hath prepared for them that love him, in that heaven-

D d d

"ly

August. Soliloq.
cap. 21.

Perfection.

"ly Countrey, where we shall see him face to face? If
 "he doe such things for us in this prison, what will hee
 "doe for us in that Palace? Great and innumerable are
 "thy workes O Lord, King of heaven! For seeing, all
 "these are very good and delectable, which hee hath
 "equally bestowed upon both good and evill: how
 "great shall those be which he hath laid up only for the
 "good? If so divers and innumerable be the gifts, which
 "he bestoweth both upon friends and foes; how sweet
 "and delectable shall those be, which he will only be-
 "flow upon his friends? If such comforts in this day of
 "teares and anguish, what will he conferre on us in that
 "day of Nuptiall solace? If a prison containe such de-
 "lights, what, I pray you, shall our Countrey con-
 "taine? No eye (O Lord) without thee, hath scene
 "those things which thou hast prepared for them that
 "love thee: for according to the great multitude of thy
 "magnificence, there is also a multitude of thy sweet-
 "nesse, which thou hast hid for them that feare thee:
 "for great thou art, O Lord our God, and unmeasura-
 "ble, neither is there end of thy greatnesse, nor num-
 "ber of thy wisdom, nor measure of thy mercy, nei-
 "ther is there end, nor number, nor measure of thy boun-
 "tie: but as thou art great, so be thy gifts great: because
 "thou thy selfe art the reward and gift of thy faithfull
 "warriours. Thus is the spiritually *Contemplative* man
 ever employed, thus are his affections planted, thus his
 desires seated, caring so little for earth, as he is dead to
 earth long before hee returne to earth; drawing daily
 neerer heaven, having his desire only there, long before
 he come there. Now to instance some, whose profession
 was meere *contemplative*, having retired or sequestred
 themselves from the society of this world, we might il-
 lustrate this subject with many excellent Patternes in
 this kinde, as those especially who strictly professed a
 monasticke life, becoming severe Enemies to their
 owne

owne flesh, and estranging themselves from conversing with man. Which kinde of discipline, as it was in respect of humanity too unsociable, so in respect of themselves, doubtlesse, sweet and delightfull; being so in-
 traunced with divine *contemplation*, as they forgot earth and all earthly affections. Of this sort, you shall reade sundry examples; whereof one more memorable than the rest might be instanced in *him*, who reading that sentence of holy Scripture, *Goe and sell all that thou hast*, presently imagining it to be meant by him, did so. The like contempt towards the world, might be instanced in holy *Ierome*, *Paulinus* that good Bishop of *Nola*, and many others, upon which I would be loth to insist, for brevity sake. Neither certainly can they, whose thoughts are erected above the centre of earth, having their *Hearts* planted where their *treasure* is placed, deigne to fix their eye upon ought in the world, because they see nothing worthy affecting in the *World*: for they thinke *godlinesse* is a great gaine, if a man be content with that he hath. They doe good, being rich in good workes, and ready to distribute, and communicate; laying up in store for themselves a good foundation against the time to come, that they may obtaine eternall life. Yea, they have not only learned in whatsoever state they are, therewith to be content, but wholly to relinquish both *selfe* and *state* to advance the glory of God. But it may be now well objected, that these men whereof we now treat, are fitter for a *Cell* than a *Court*, and therefore too regular masters, to have young *Gentlemen* for their Schollers: for how should these, whose education hath beene liberty, conversation publike society, and who hold good fellowship an appendice to *Gentry*, betake themselves to such strictnesse, as to be deprived of common aire, live remote from all company, passing the remainder of their dayes in a wildernesse, as if they had committed some egregious fact that deserved such severe Penance? mi-

Perfection.

Venerad Eie-
mun. s. mma
perfectio est.
Cesar Arelaten-
sis. bom. 13. p. 14.
Aug. in v. trakt.
de Anton. Eie-
mita hoc refert,
quem Damascen:
primum monasti-
ce vite professio-
rem vocat. vid.
Histor. Barlaam.
vid. Paul. Dia-
conum.
1 Tim. 6. 6.
 18, 19.

Philip. 4. 11.

Perfection.

✠ *Magis resistit
ignis ferro quam
ligno, sed cum ig-
nis vincat utrum-
que, intensior est
calor in ferro
quam in ligno.
Stell. de con-
templ. mund.
Quod tentationi
quorundam San-
ctorum assimilari
potest: Acris
tentationi resi-
stunt, susceptam
tamen aliis re-
tinent.*

stake me not, my meaning is much otherwise: for as I would not have *Gentlemen Libertines*, so I would not have them *Hermits*; for the first, as they are too prodigally secular, so the latter are too severely regular. Neither am I ignorant how a * Cloister may be no lesse shelter unto error, than a more publike place of delight or pleasure. But my discourse touching this *Contemplative Perfection*, was purposely to draw the *Curtaine* from before the *Picture*, and to shew to their eye that faire *Idea*, or feature which hath beene so long shadowed; I meane the faire and beautifull structure of the inward man, which so long as it is darkened with these bleere-eyed *Leahs*, these *objects* of vanity, cannot enjoy it selfe, but peece-meale, as it were, divided from it selfe, seemes wholly deprived of life, for a *Heart divided cannot live*. And what are these *objects* of vanity, whereon the eye of your *Contemplation* is usually fixed, but those foule-soiling sores of this Land, *Pride* and *Voluptuousnesse*? With what greedinesse will a young gallants eye gaze upon some new or phantasticke *fashion*, wishing (O vaine wish!) that he had but the braines to have invented such a *fashion*, whereby he might have given occasion to others of imitation and admiration? With what insatiablenesse, will he fix his eye upon some light affected *Curtezan*, whose raiment is her onely ornament, and whose chiefest glory is to set at sale her adulterate beauty? No street, no corner but gives him *objects* which drawes his eye from that choicest *object*, whereon his whole delight should be seated: No place so obscure, wherein his *Contemplative* part is not on the view of forbidden *objects* greedily fixed. How requisite then were it for you, young *Gentlemen*, whose aymes are more noble than to subject them to these unworthy ends, to take a view sometimes of such absolute *Patternes* of *Contemplative Perfection*, as have excelled in this kinde? But because a *three-fold cord is hardly broken*,

ken, I will recommend unto your consideration a three-fold Meditation, the daily use and exercise whereof may bring you to a more serious view of your owne particular estate. First is, *the worthinesse of the soule*; secondly, *the unworthines of earth*; thirdly, *thankfulness unto God, who made man the worthiest creature upon earth*. For the first: "What is she, and in glory how surpassing is she" (to use the selfe-same words which an holy Father useth) being so strong, so weake, so small, so great, "searching the secrets of God, and *contemplating* those things which are of God, and with her piercing wit is knowne to have attained the skill of many Arts for humane profit and advantage? What is shee, I say, who knoweth so much in other things, and to what end they were made, yet is wholly ignorant how herselfe was made? A Princeesse surely; for as a *Queene* in her *Throne*, so is the *soule* in the *body*; being the *life* of the *body*, as *God* is the *life* of the *soule*; being of such dignity, as no good, but the Supreme good, may suffice it; of such liberty, as no inferiour thing may re-
 "straine it. How then is the *soule* of such *worthinesse*, as no exterior good may suffice it, nor no inferiour thing restraine it? How comes it then, that it stoopes to the Lure of vanity, as one forgetfull of her owne glory? How comes it then to be so fledged in the "bird-lime of inferiour delights, as nothing tasteth so well to her palate, as the delights of earth? Surely, either she derogates much from what she is, or there is more worthinesse on earth, than wee hold there is. Having then taken a short view of the dignity or *worthinesse* of the *soule*; let us reflect a little upon the *unworthinesse* of *Earth*, and see if we can finde her worthy the entertainment of so glorious a Princeesse. *Earth*, as it is an hea-
 vie element, and inclineth naturally downward, so it keeps the earthly minded Moule from looking upward. There is nothing in it which may satisfie the desire of

Perfection.

A three-fold Meditation of necessary consequence.

Aug. Med. c. 27.

Vita corporis anima, vita anime Deus.

August. Manual. cap. 25.

* *Viscus est amor possessionis, affectus cognationis, cupiditas honoris, & carnis voluptas. Bern. Med. 14.*

Perfection.

the outward senses, much lesse of the inward. For neither is the *eye* satisfied with seeing, be the *object* never so pleasing, nor the *care* with hearing, be the *accent* never so moving, nor the *pallat* with tasting, be the *Cates* never so relishing, nor the *nase* with sinelling, be the *Confection* never so perfuming, nor the *hand* with touching, be the *Subject* never so affecting. And for those sugred pills of pleasure, though sweet, how short are they in continuance, and how bitter, being ever attended on by repentance? And for honours, those *Snow-balls* of greatnesse, how intricate the wayes by which they are attained, and how sandie the foundation wheron they are grounded? How unworthy then is Earth to give entertainment to so princely a guest, having nothing to bid her welcome withall, but the refuse and rubbish of uncleannesse, the garnish or varnish of lightnesse? For admit this guest were hungrie, what provision had Earth to feed her with, but the *Huskes* of vanity? If thirstie, what to refresh her with, but with *Worme-wood* of folly? If naked, what to cloath her with, but the *cover* of mortality? If imprisoned, how to visit her, but with *fetters* of captivity? Or if sicke, how to comfort her, but with *additions* of misery? Since then, the *worthinesse* of the *soule* is such, as *Earth* is too *unworthy* to entertaine her, expedient it were that she had recourse to *him* that made her, and with all *thankfulnessse* tender herselfe unto *him*, who so highly graced her. Let man therefore in the uprightnesse of a pure and sincere *soule* weaned from *Earth*, and by *Contemplation* already fainted in heaven, say; "What shall I render unto thee, O my God, for so great benefits of thy mercy? What praises, or what thanksgiving? For if the knowledge and power of the blessed Angels were presene with me to assist mee, yet were I not able to render ought worthy of so great piety and goodnesse, as I have received from thee: yea surely, if all my members were
"turned

Perfection.

“turned into tongues to render due praise unto thee, in
 “no case would my smallness suffice to praise thee, for
 “thy inestimable charitie which thou hast shewne to
 “me unworthy one, for thy onely love and goodnesse
 “sake, exceedeth all knowledge. Neither is it meet
 that the remembrance of a benefit should be limited by
 day or date; but as the benefits we receive are daily, so
 should our *thankfulness* be expressed daily, lest by being
 unthankfull, God take his benefits from us, and bestow
 them on such as will be thankfull. And let this suffice
 for the *Contemplative* part of *Perfection*; descending
 briefly to that part, which makes the *Contemplative* tru-
 ly perfect by *Action*.

*Non est æquum
 tempore & die
 memoriam bene-
 fici in defini-
 re.*
Cicero.

WE are now to treat of *that*, which is easier to
 discourse of than to finde: for men naturally
 have a desire to *know* all things, but to *doe* nothing; so
 easie is the *Contemplative* in respect of the *Active*, so
 hard the *Practicke* in respect of the *Speculative*. How
 many shall we observe daily, propounding sundry ex-
 cellent Observations, divine Instructions, and Christi-
 an-like Conclusions touching contempt of the world,
 wherein this *Active Perfection* principally consisteth,
 yet how farre short come they in their owne example:
 so easie it is to propound matter of instruction to others,
 so hard to exemplifie that instruction in themselves?
 This may be instanced in that *Ruler* in the Gospell, who
 avouched his integritie and *Perfection*, concluding, that
 hee had kept all those Commandements which Christ
 recounted to him, from his youth up: yet when Christ
 said unto him, *Sell all that thou hast and distribute unto
 the poore, and thou shalt have treasure in heaven, and come
 follow me*: we reade, *he was very sorrowfull; for he was
 very rich*. So miserable and inextricable is the world-
 lings thraldome, when neither the incertainty of this
 life,

*Of the A-
 ctive Part.*

*Omnia volumus
 scire, nihil agere.*

*Gasser. in Hippo-
 lit.*

*Μέγιστον ἔστι λέ-
 γειν, αἰὲν ὅτι
 δεξιότερον. Gell.
 Noct. Attic lib.
 17. cap. 19.
 Luke 18. 21.*

22.

23.

Perfection.

*Multi miseri sunt
magis habendo
quod amant
quam carento.
Amando enim
res noxias, miseri
habendo sunt
miseriores. Aug.*

*Sic vivite, ut ne-
mo de vobis male
loqui absq; men-
dacio possit.
Hieron. epist. ad
Cælum de instit.
matris.*



life, nor those certaine promises made unto him, in hope of a better life, can weane him from the blinde affection of earth. Necessary therefore it is, that he, who desires to attaine this *Active Perfection*, unto which all good men labour, moderate his desires towards such things as hee hath not, and addresse himselfe to an indifferencie of losing those things which hee already hath: for he, whose desires are extended to more than hee enjoys, or who too exceedingly admires what hee now enjoys, can never attaine that high degree of *Active Perfection*. The reason is, no man whose content is seated on these externall flourishes of vanity, can direct his *Contemplation*, or erect the eye of his affection to that eternall *Sunne* of verity, whom to enjoy, is to enjoy all true *Perfection*; and of whom to be deprived, is to taste the bitternesse of deepest affliction. Now, how are we to enjoy him? Not by knowledge only, or *Contemplation*; but by seconding or making good our knowledge by *Action*: for we know, that there is a *Woe* denounced on him, who knoweth the will of his Father and doth it not; when neither his knowledge can plead ignorance, nor want of understanding in the Law of God, simplicity or blindness. Wee are therefore not only to *know*, but *doe*; *know*, lest ignorance should misguide us; *doe*, lest our knowledge should accuse us. Behovefull therefore were it for us to observe that excellent precept of holy *Ierome*: *So live* (saith hee) *that none may have just cause to speake ill of you*. Now, there is nothing which may procure this good report sooner, than labouring to avoid all meanes of scandall; as consorting with vitious men, whose noted lives bring such in question as accompany them. This was the cause (as I formerly noted) why Saint *Iohn* would not stay in the Bath with the Hereticke *Cerintus*. O how many, and with much grieve I speake it, have we knowne in this little Iland, well descended, with choicest gifts of nature accom-
plished,

plished, of their owne disposition well affected, who by consorting with inordinate men have given reines to libertie, and blasted those faire hopes, which their friends and Country had planted on them! how requisite then is it, for every one whose thoughts ayme at *Perfection*, to consort with such as may better him, and not deprave him; informe him, and not corrupt him? For if there be a kinde of resemblance betwixt the *diseases* of the body, and the *vices* or enormities of the minde; what especial care are we to take, lest by keeping company with those who are already depraved, wee become likewise infected? Men would be loth to enter any house that is suspected only to be infected; which if at unawares they have at any time entred, they presently make recourse to the Apothecary to receive some soveraigne receipt to expell it. And if men be so afraid lest this house, the bodie, which like a shaken building menaceth ruine daily, should perish, what great respect ought to be had to the soule, which is the guest of the body? Shall corruption be so attended and tendred, and the precious image of incorruption lessened and neglected? God forbid; specious or gorgeous *Sepulchres* are not so to be trimmed, that the cost bestowed on them should cause the divine part to be wholly contemned. To remove which contempt (if any ~~is~~ there be) I will recommend to your devoutest meditation these two particulars. First, *who it was that made us*: Secondly, *for what end he made us*: To which two briefly, we intend to referre the *Series* of this present discourse. For the first, we are to know that no man is his owne Maker: It is he that made us, who made all things for us, that they might minister unto us and to our necessity, ordaining these for our *Service*, and himselfe for our *Solace*. He it is who hath subjected all things to the feet of man, that man might wholly become subject unto him: yea, and that man might become wholly his, he gave man absolute dominion over

E e e

all

Perfection.

Ⓓ
Morbi animi sunt vitia.

Ⓓ
Petrarch.

Two especiall memorialls recommended to our devoutest meditation.

1. The Author of our Creation.

2. The End of our Creation.

Perfection.

*August. Soliloq.
cap. 20.*

*Ecce pulchrum ac
pretiosum lapide
patre cadaver te-
gentem! Gasp.
in Heraclit.*

all those workes of his; creating all outward things for the body, the body for the soule, and the soule for himselfe. And to what end? Even to this end, that man might only intend him, onely love him, possessing him to his *Solace*, but inferiour things to his *Service*. Now, to dilate a little upon this great worke of our Creation, we may collect from sacred Scripture a foure-fold *Creation* or *Generation*. The first in *Adam*, who came neither of man nor woman; the second in *Eve*, who came of man without woman; the third in *Christ*, who came not of man but woman; the fourth in *us*, who came both of man and woman. For the *first*, as he had from *Earth* his Creation, so it shewed the weaknesse of his composition, the vilenesse of his condition, with the certainty of his dissolution. For the *second*, as she had from man her forming, so it figured their firmenesse of union, inseparable communion, and inviolable affection. For the *third*, as he came only of woman, so he promised by the *Seed* of the woman, to bruiſe the *Serpents head*, who had deceived woman, and restore man to the state of grace, from which he had fallen by meanes of a woman. For the *fourth*, as we came both from man and woman, so we bring with us into the world that *Originall sinne*, which we derive both from man and woman, the sting whereof cannot be rebated, but only through him, who became man borne of a woman. But in this great worke of our Creation, we are not to observe so much the matter, as quality and nature of our Creation. For the *matter* of our Creation, or that whereof we be composed, what is it but vile earth, slime and corruption? So as, howsoever we appeare beautifull, specious and amiable in the sight of man, whose eye is fixed on the externall part, yet when the oile of our Lampe is consumed, and wee to dust and ashes reduced, we shall deserve no better inscription than this; *Behold a specious and pretious Shrine covering a stinking corps*! Wherefore ought wee to observe

Perfection.

serve the internall part, and the especiall glory wee receive by it: for hereby are we distinguished in the quality of our Creation, from all other creatures, who governe their actions by *Sense* onely, and not by *Reason*. Hence it was that, that divine Philosopher gave God thanks for three especiall bounties conferred on him: First was, *For that God had created him a reasonable creature, and no brute beast*; Secondly, *For creating him a man, and no woman*; Thirdly, *For that he was a Grecian, and no Barbarian*. This it was which moved that blessed and learned Father Saint *Augustine* to breake out into this passionate rapsodie of spirit. *Thy hand could (O Lord) have created me a stone, or a Bird, or a Serpent, or some brute beast: and this it knew, but it would not for thy goodnesse sake.* This it was which forced from that devout and zealous Father this emphaticall discourse or intercourse rather with God; who upon a time walking in his garden, and beholding a little worme creeping and crawling upon the ground, presently used these words; *Deare Lord, thou might'st have made me like this Worme, a crawling despicable creature, but thou would'st not, and it was thy mercy that thou would'st not; O, as thou hast ennobled me with the Image of thy selfe, make me conformable to thy self, that of a worm I may become an angel; of a vassall of sin a Jewell of Sion, of a shell of corruption, a Star of glory in thy heavenly mansion.* And in truth, there is nothing which may move us to a more serious consideration of Gods gracious affection towards us, than the very image which we carry about us: preferring us not only before all the rest of his creatures in sovereignty and dominion, but also in an amiable similitude, feature, and proportion; whereby we become not only equall, but even superiour unto Angells, because *Man was God, and God Man, and no Angell*. To whom are wee then to make recourse to, as the Author of our Creation, save God, whose hand hath made and fashioned us, whose

Ecc 2

grace

ⓓ
Plato.

ⓓ
Aug. Soliloq. c. 9.

ⓓ
In Vit. Anselm.

Aug. Soliloq. c. 8.

Perfection.

Aug. Soliloq. c. 31

Rom. 1. 20.

grace hath ever since directed and prevented us, and
 whose continued love (for whom he loveth, he loveth
 unto the end) hath ever extended it selfe in ample man-
 ner towards us? How frivolous then and ridiculous
 were their opinions, who ascribed the Creation of all
 things to the Elements, as *Anaximenes* to the piercing
Aire; *Hippeas* to the fleeting *Water*; *Zeno* to the puri-
 fying *Fire*; *Zenophanes* to the lumpish *Earth*? How mi-
 serably were these blinded, and how notably evinced
 by that learned Father, who speaking in the persons of
 all these *Elements*, and of all other his good creatures,
 proceedeth in this sort? "I tooke my compasse, (saith
 " he, speaking to God) in the survey of all things, see-
 " king thee, and for all things relinquishing my selfe. I
 " asked the *Earth* if it were my god, and it said unto me
 " that it was not, and all things in it confessed the same.
 " I asked the *Sea*, and the *depths*, and the *creeping things*
 " in them, and they answered, we are not thy god, seeke
 " him above us. I asked the breathing *Aire*, and the
 " whole *Aire*, with all the inhabitants thereof made
 " answer: *Anaximenes is deceived, I am not thy God*. I
 " asked the *Heaven*, *Sun*, *Moone* and *Stars*: neither are
 " wee thy god, answered they. And I spake to all these
 " who stand about the gates of my flesh, tell me what
 " you know concerning my god, tell mee something of
 " him: and they cryed out with a great voice, *He made*
 " *us*. Then I asked the whole *Frame* and *fabricke* of this
 " *World*, tell me if thou be my god? and it answered with
 " a strong voyce, *I am not, said it, but by him I am, whom*
 " *thou seekest in mee, hee it was that made mee, seeke*
 " *him above me, who governeth me, who made me*. The
 " interrogation of the creatures is the profound confide-
 " ration of them, and their answer the witnesse they
 " beare of God, because all things cry, *God hath made*
 " *us*: for as the Apostle saith, *the invisible things of God*
 " *are visibly to be understood by those things which are*
 " *made,*

"made, by the creatures of the world. Thus wee understand the Author of our Creation, of whom seriously to meditate, and with due reverence to contemplate, is to die to all earthly cogitations, which delude the sinnebelulled soule with extravagancies. And let this suffice for the first Memoriall or Consideration, to wit, *who it was that made us*; we are now to descend to the second particular, which is, *for what end he made us*.

He who rested not till he had composed and disposed in an absolute order of this *Universe*, proposed us an example that we should imitate: So long as we are Pilgrims here on earth; so long as we are Sojourners in this world, wee may not enjoy our spirituall *Sabbath*; wee may stay a little and breath under the Crosse, after the example of our best Master, but rest wee may not. For what end then did he make us? That we might live such lives as may please him, and die such deaths as may praise him; lives blamelesse and unproveable; lives sanctified throughout, pure without blemish, fruitfull in example, plentiful in all holy duties, and exercised in the workes of charitie, that he who begetteth in us both the *Will* and the *Workes*, may present us blamelesse at his comming. Now, that our lives may become acceptable unto him, to whose glory they ought to be directed, we are in this *Tabernacle* of clay to addresse our selves to those studies, exercises and labours, which may benefit the Church or Common-weale, ministring matter unto others of imitation, to our soules of consolation, and in both to Gods name of glorification: Wherein appeareth a maine difference betwixt the *Contemplative* and *Active* part: for sufficient it is not to know, acknowledge and confesse the divine Majesty; to dispute or reason upon high points touching the blessed Trinitie; to be rapt up to the third heaven (as it were) by the wings of *Contemplation*; but to addresse our selves to an *actuell* performance of such offices and peculiar duties,

Perfection.

Luke 11. 27.

28.

Matth. 12. 47.

48.

49.

50.

*Vid. Agid in
hunc locum.
Feria Quart. &
Quint. Hebdom.
Prim.*

*Nec proderunt
hic divitiæ divi-
tibus, nec paren-
tes filiis, nec An-
geli ipsi prode-
runt. Chrysost.
Ille Ind x nec
gratia præveni-
tur, nec miseri-
cordia iam fecti-
tur, nec pecunia
corrumptur, nec
satisfactione vel
pœna mitigabi-
tur. August.*

ties, as we are expressly enjoined by the divine Law of God. Our Lord in the Gospell, when the woman said, *Blessed is the wombe that bare thee, and the breasts that gave thee sucke:* Answered, *Yea, rather blessed are they that heare the word of God, and keepe it.* And when one of the Iewes told him that his mother and brethren stood without, desiring to speake with him; He answered, and said unto him, that told him, *Who is my mother? and who are my brethren?* And stretching forth his hand toward his Disciples, he said, *Behold my mother and my brethren:* For whosoever shall doe the will of my Father which is in heaven, the same is my brother, and sister, and mother. It is not knowledge then, but practice which presents us blamelesse before God. Therefore are we exhorted to worke out our salvation with feare and trembling. Not to idle out our time in the market-place, as such who make their life a repose or cessation from all labours, studies, or vertuous intendments. Of which sort those are, (and too many of those there are) who advanced to great fortunes by their provident Ancestors, imagine it a Taske worthy men of their places, to passe their time in pastime, and imploy their dayes in an infinite consumption of mis-spent houres, for which they must be accomptants in that great Affize, where neither greatnesse shall be a subterfuge, nor guiltinesse, nor their descent plead privilege for those many houres they have mis-spent. O how can they answer for so many vaine and fruitlesse pleasures, which they have enjoyed, and with all greedinesse embraced in this life? Many they shall have to witnesse against them, none to answer for them: for their Stoves, Summer arbours, Refectories, and all other places wherein they enjoyed the height of delight, shall be produced against them, to tax them of sensuall living, and witnesse against them their small care of observing the end for which they were made. O Gentlemen, you whose hopes are promising,

Perfection.

missing, your more excellent endowments assuring, and your selves as patternes unto others appearing, know, that this *Perfection* whereof we now intreat, is not acquired by idling or sensuall delighting of your selves in carnall pleasures, which darken and eclypse the glory or lustre of the soule, but in labouring to mortifie the desires of the flesh, which is ever levying and levelling her forces against the spirit! Now this *Mortification* can never be attained by obeying, but resisting and impugning the desires of the flesh. Wherefore, the onely meanes to bring the flesh to perfect subjection, is to crosse her in those delights which shee most affecteth. Doth she delight in sleepe and rest? keepe her waking; takes she content in meats and drinckes? keepe her craving; takes she solace in company? use her to privacie and retiring; takes shee liking to ease? inure her to labouring: Briefly, in whatsoever shee is delighted, let her be alwayes thwarted; so shall you enjoy the most rest, when she enjoys the least. Hence it was that Saint *Ierome*, that excellent patterne of holy discipline, counselleth the holy Virgin *Demetrias*, to eschew idlenesse: "exhorting her withall, that having done her prayers, "shee should take in hand wooll and weaving, after "the commendable example of *Dorcas*, that by such "change or variety of workes, the day might seeme "lesse tedious, and the assaults of Satan lesse grievous. Neither did this divine Father advise her to worke, because she was in poverty, or by this meanes to sustaine her family; for she was one of the most noble and eminent women in *Rome*, and richest; wherefore her want was not the cause which pressed him to this exhortation, but this rather, that by this occasion of exercising herselfe in these laudable and decent labour, she should thinke of nothing, but such as properly pertained unto the service of God: which place he concludeth in this manner. "I speake generally, no rayment, ornament,

Singular precepts of Mortification.

Hieron. ad Demet.

Act. 9.39.

Ibid. prope finem.

or

Perfection.

Idlenesse be-
getteth securi-
tie, properly
termed the
*Soules Lethar-
gie.*

*Parum est legere,
aut colligere; sed
intelligere, & in
formam redigere,
hoc artis, hoc la-
boris est. Casman.*

“or habit whatsoever shall seeme precious in Christs
“sight; but that which thou makest thy selfe, either for
“thine owne peculiar use, or example of other Virgins,
“or to give unto thy grand-mother, or thy mother, no,
“though thou distribute all thy goods unto the poore.
See how expressly this noble woman was injoynd to
her taske, that by intending herselfe to labour, shee
might give lesse way unto error. Certainly, as mans
extremity is Gods opportunity, so the Devils oppor-
tunity is mans security: we are then principally to take
heed lest we give way to the incursion of Satan, by our
security of life and conversation. And what is it that be-
getteth this security, but *Idlenesse*, which may be ter-
med, and not improperly, the *Soules Lethargie*? For no-
thing can be more opposite to this *Actuall Perfection*,
than rest or vacancy; we say, *vertue* consisteth in *Action*;
how then may we be said to be favourers, followers, or
furtherers of *vertue*, when wee surcease from *Action*,
which is the life, light, and subsistence of *vertue*? Where-
fore, as it is little to reade or gather, but to understand
and to reduce to forme what we reade, gather or under-
stand; for this is the ornament of Art, the argument of
labour: so it is little or to no purpose, that wee know,
conceive or apprehend, unlesse we make a fruitfull use
of that knowledge by serious *practice*, to the benefit of
our selves and others. I have knowen divers *Physitians*,
some whereof were of great *practice*, but small *reading*;
others of great *reading*, but small *practice*; and I have
heard sundry men of sufficient judgement confidently
averre, that in cases of necessity they had rather hazard
their lives in the hand of the *Practicke* than *Theoricke*:
and their reason was this; though the *Practick* had not
exercised himselfe in the perusall of bookes, he had gai-
ned him experience in the *practice* of cures; and that
the body of his *patient* was the onely booke within his
Element. To which assertion I will neither assent, nor
wholly

wholly dissent; for as he that *practiseth* before he *know*, may sooner kill than cure; so he who *knoweth*, and seldom or never *practiseth*, must of necessity, to get him experience, kill before he cure. But sure I am, that many ignorant *Lay-men*, whose knowledge was little more than what nature bestowed on them, by means of regular discipline, and powerfull subduing of their owne affections, have become absolute men; being such as reached to as high a pitch of *Actuall Perfection*, as ever the learned'st or profoundest man in the world attained: for it is neither knowledge nor place, but the free gift of Gods grace, which enableth the spirituall man to this *Perfection*. Now, forasmuch as not to goe forward, is to goe backward; and that there be two *Solstices* in the Suns motion, but none in times revolution, or in a Christians progression: the only meanes to attaine this *Actuall Perfection*, at least some small measure or degree therein, is every night to haue our *Ephemerides* about with us, examining our selves what we have done that day; how far we have profited, wherein benefited our spirituall knowledge. Again, wherein have we reformed our life, or expressed our love to Christ by communicating to the *necessitie* of his *Saints*. By which means, we shall in short time observe what remains unreformed; esteeming it the sweetest life, every day to better our life. But principally, are we to looke to our affections which rise and rage in us; and like the *Snake* in the fable, pester and disturbe the inner house of man: for these are they, which (as Saint *Basil* saith) rise up in a drunken man (drunke I meane with all spirituall fornication) like a swarme of *Bees* buzzing on every side. When the affections of men are troubled, they change them like *Circes* cups, from men to beasts. Neither is it so ill to be a beast, as for man to live like a beast. O then, let us have an eye to our affections; let them be planted, where they may be duly seasoned! Earth makes them

F f f

distastefull;

Perfection.

*Vid. Hist. Bar-
laam.
Aug. in retract.*

Bernard.

*A Christians
Ephemerides.*

Basil.

*Plutarch. in mo-
ral.*

Perfection.

Revel. 9. 1.

Coloss. 3. 5.

1 King. 21. 4 16.
Luke 19. 8.

Luke 16. 19.

2 Sam. 13. 2.

Gen. 3. 1. & 37. 4

Gen. 4. 5.

Prov. 16. 15.

distastefull; let them be fixed then in heaven, the only thought whereof will cause them to be delightfull. And to conclude this *branch*; it will not be amisse for us, to counterpoize our affections (if wee finde them at any time irregular) with weights of contrary nature; as if we finde our selves naturally affected to *Pride* (that *Luciferian* sinne) to counterpoise it with motives of *Humilitie*; as the vilenesse of our condition, basenesse of our composition, and weaknesse of our constitution: or naturally inclined to *Covetousnesse* (that *Mammons* sin) to *give*, though the gift afflict vs, liberally, that our forced *bounty* may in time weane us from our in-bred misery: if of grating *oppression*, or grinding extortion (that *Ahabs* sin) let us make restitution with good *Zacheus*, and though we cannot doe it so frankly as he did, yet let us doe it as freely as we may; that our *restitution* may in some sort answer for our former *oppression*: if of excesse in *fare* and gluttony (that *Dives* sinne) let us so moderate our *delight* in feeding, that our *delight* may be to sustaine Nature, and not oppresse her with exceeding: if of *Lust* or sensuality (that *Ammons* sinne) where that sin may abound, the Sense is obey'd, let us subject all our delights to the government of reason, and reason to the sovereignty of grace, that the flesh may be resisted in what it most affecteth, and in that *seconded*, wherein it least delighteth: if of *Envie*, (that *Serpentines* sinne) let us *entertaine brotherly love*, for *Envie* can beare no sway where *Love* reigneth: if of *Wrath* (that *Cams* sin) embrace *Patience*; so shall *Fury* be suppressed, where *Patience* is lodged: if of *Sloth*, (the *Sluggards* sinne) let us inure our selves to some *Exercise* that may most delight us, so in time wee may become exercised in *Taskes* of greater difficultie: being first from *Sloth* weaned, afterwards to greater labours inured. Thus to fight were to vanquish; thus to enter lists, were to reape spirituall solace; for through him should we triumph, who sees us fighting,

fighting, cheeres us failing, and crownes us conquering. And this shall suffice to have been spoken of the *Active part of Perfection*, purposing according to our former method, to compare the *Contemplative* and *Active* together; the parts or properties of both which being duly examined, it shall more plainly appeare how the *Active* is to be preferred.

IT is a barren *faith*, we say, that is not attended on by *good workes*; and no lesse fruitlesse is that knowledge which is exercised only in *Contemplation*, and never in *Action*. We are therefore with *Elizens* to have a *double spirit*; a spirit that as well doeth, as teacheth; not only a profering of *words*, but also an offering of *workes*. So as, it is not breathing or moving, or talking, which argue a spirituall life; but abounding plentifully in all *holy duties*, expressing those effectuell and powerfull fruits of a living faith by *workes* of charity and obedience, which may any way tend to the glorifying of God, edifying our neighbour, or conforming our selves to him, whose *Image* we beare. Now, as there is no comfort comparable to the *testimony* of a *good conscience*, being that inseparable companion which shall attend us to glory or confision, ~~for~~ there is no punishment, torment or affliction so grievous as *shame*; which deriveth the cause, ground, and beginning, either from doing that which we ought not, or from not doing that which we ought: as the comfort we reape from the *testimony* of a *good conscience*, deriveth properly the primary cause and effect from doing that which we ought, and abstaining from doing that which wee ought not. And what be those *workes* which are principally cominended unto us, but *workes* of charitie and devotion? "For to our owne "foules (saith a devout Father) shall we be right accep- "table and gratefull, if we compassionate the estate of

Perfection.

*The Active
part prefer-
red.*

Agapetus.

TS
*Bern. de inter.
domo. c. 1.*

*Nicetas.
Naxianzen.
Ambros. epi. 70.*

*Anime tue gra-
tum feceris si mi-
sericors fueris.
Bern. de m. do-
bene vivendi.*

Perfection.

*Nil magis com-
mendat christia-
num animū &c.
Ambros. 1. Tim.
pag. 8.
Tract. 5. in Iob.*

*Dives factus est
propter panpe-
rem, & pauper
propter divitem;
pauperis est roga-
re, divitis evoga-
re. Aug. 8.*

*He preacheth
best,
Qui dicit non
linguā sed vitā.
Aug. ser. 18. de
verb. Dom.*

“our poore brother, by being mercifull: yea, there is
“nothing that commendeth more a Christian man, or
“argueth a Christian-like affected minde, than to shew
“compassion to those that are afflicted. For in this there
is a resemblance betwixt the *Creature* and *Creator*, lo-
ving, as he himsefse loved; shewing *compassion*, as hee
shewed. O let me commend this so commendable and
generous a quality, to your admittance, *Gentlemen!* for
beleeve mee, there is no one property that shall better
accomplish you, no armory that may more truly de-
blazon you: for it is a badge of *Gentry* to shew *compas-
sion* towards misery. What profit shall you reape, if ha-
ving only superficially read some Treatise tending to the
comfort of such as are either in body afflicted, or in
minde perplexed, or in both distressed; if you apply not
these directions of comfort to them thus miserably de-
jected? What reward, I say, shall you receive, upon the
account by you given, of the *Sicke* which you have vi-
sited; when having knowne how to comfort men in
their affliction, you have not ministred the least comfort
to them in their visitation? Or when you shall be de-
manded, where are the *hungrie* which you have refre-
shed, the *thirstie* whose thirst you have quenched, the
naked whom you have cloathed, the miserable *oppressed*
soule whose case you have not ~~only~~ *pitied* but redres-
sed? And you shall answer, how you did indeed visit
them, but minister small comfort unto them; you knew
them to be oppressed, and the way to redresse them, but
other occasions detained you, as you could not relieve
them: Nay rather, have you not added worme-wood
to their affliction? Have you not surtettred in their suf-
fering, fatted your selves in their famishing, and raised
your states by their ruine? Were not your tables stored,
when they were starved; did not you feast, when they
fasted; did it not affect you to see them afflicted? If at
any time you felt this in your selves, let the dolefull re-
membrance

membrance thereof produce torrents of teares from your distreaming eyes; supply your manifold misdeeds with many almes-deeds; your transgressions with compassions; your oppression with foure-fold restitution; that your sin may no more be had in remembrance: yea, let me use that exhortation to you, which a learned Father used upon like occasion; *Let charitie smite your bowels*; see not the *Image* of your Redeemer disgraced, but forthwith labour to right him; see him not oppressed, but to your power redresse him; see him not starve, if you have bread to releeve him; or thirsty, if you have drinke to refresh him; or naked, if you have a garment to cloath him; or in any sort distressed, if you have meanes to succour him. Oh consume not that on prodigality, which might procure the prayers of many poore soules for you! their prayers are your praises; their morning and evening sacrifice, *way-marks* to direct you unto Paradise: take heed then you offend none of these *Little ones*, but cheere them; be not as *thornes* in their eyes, or *prickes* in their sides, but minister all necessary comfort unto them. Now, if this appeare a matter of difficultie, pretending that the supportance of your state exacts so much of you, as you can reserve nothing to exhibite upon these *workes* of charity; heare me whosoever thou be: makest this objection: *Be provoked, O Christian, be provoked by the widow of Sarepta to this encounter!* Encounter I call it, because the flesh suggests sundry occasions to avert thee from it. That charitable widow, though shee had but a *little meale*, shee imparted of that *little* to a Prophet; though shee had but a *little Oile*, yet shee freely bestowed it to refresh a Prophet. The woman of *Samarita*, when Iesus said unto her, *Give me to drinke*, answered; *How is it that thou being a Jew, askest drinke of me, which am a woman of Samarita?* Sundrie such like answers will flesh and bloud make, to dispence with *workes* of *Charitie*: or like the answer of

Perfection.

*Charitas viscera
tua percutiat.
August.*

*Ut à Christo ac-
cepimus benefici-
um, præsternus
Christiani offici-
um, præbendo
membris Christi
hospitium.*

*Provocaris Chri-
stiane, provocaris
à vidua in certa-
men August.*

1 King. 17. 15.

Iohn 4. 9.

Perfection.

1 Sam. 25. 10.

Eo die in quo ratio reddetur, quid fecimus, non quid novimus, quaeritur.

*Object.**Sol.*

churlish Nabal; who is David, and who is the sonne of Iesse? There be many servants now adayes, that breake away every man from his master: Shall I then take my bread and my water, and my flesh which I have killed for my Shearers, and give it unto men, whom I know not whence they be? O let not these objections divert the current of thy compassion! Eye not so much his Countrey, whether neighbour-borne, or a stranger, as his Countenance, the expresse Image of thy Saviour. But to descend to some reasons, why the *Active* part of *Perfection* is to be preferred before the *Contemplative*; this amongst others is the most effectuall and impregnable. In that great day of Account, when the sealed booke of our secretest sinnes shall be unsealed, our privatest actions discovered, our closest and subtillest practices displayed, and the whole inside of man uncased; it shall not be demanded of us, what *knew we*, but what *did we*. Fitting therefore it were to prefer *Action* before *Knowledge* in this life, being so infallibly to be preferred after this life. Howbeit, greater is their shame, and sharper (doubtlesse) shall be their censure, whose education in all Arts divine and humane hath enabled them for discourse, fitted or accommodated them for managements publike or private; yet they, giving rein to liberty, invert their knowledge to depraved ends; either making no use of such noble and exquisite indowments, or which is worse, imploying them to the satisfaction of their owne illimited desires. O happy had these beene, if they had never knowne the excellence of learning, for *ignorance* is to be preferred before *knowledge* loosely perverted! Yea but, will some object, I cannot see how any one should observe a Law before they know it; wherefore, as I thinke, *Knowledge* is to be preferred, because by *Knowledge* is *Action* directed. It is true indeed, *Knowledge* directs and instructs, for otherwise we should grope in darknesse; neither doe I exclude all

Know-

Knowledge, but admit so much as may instruct man sufficiently in matters of faith; put him in remembrance of *heaven*, whose joyes are ineffable; of *Hell*, whose pains are intollerable; of the *last judgement*, whose sentence is irrevocable. So as I exclude only this grosse ignorance, or blinde Paganisme, for to these is the way to heaven closed, because they are divided from that light, without which the celestial way cannot be discerned. Whereas then I have so much insisted heretofore upon the *Contemplative part of Perfection*; my ayme was to shew how those, who continued in a *Contemplative* and solitary life, sequestering themselves from the cares and company of this world, doubtlesly conceived ineffable comfort in that sweet retirement: yet in regard they lived not in the world, the world was not bettered by their example. But in this *Active Perfection*, where the *Active part* no lesse than *Contemplative* is required, we intend those who do not only *know*, but *doe*; and in the *Actions* of this life, use to make their *Lights* so shine before men, that they may see their good workes. Yea but, it may be againe objected, all sinnes be properly called *ignorance*, and beare the name of *ignorance*; how then may wee exclude any *knowledge*? Every *Sinne* indeed implies an *ignorance* of the creature towards the Creator; which *ignorance* imports rather a forgetfulness. For admit a man should steale, commit perjury, or any such act contrary to the expresse will and commandment of God; it were to be imagined, that this breach or transgression of the divine Law, proceeded not of *ignorance*: for he could not chuse but know, that consent to any of these incurred the breach of his Law: but rather it may be said, he had not God before his eyes, but out of a wilfull forgetfulness, violated the ordinances of God. But to conclude this *Branch* in a word, the *Active* is to be preferred before the *Contemplative*, for two respects; The first whereof hath relation to our

Perfection.

Luke. 5. 16.
Object.

Sol.

The *Active* preferred before the *Contemplative* for two respects.

Perfection.

selves; The second to others. To *our selves*; having account to make for the *Actions* of our life; how we have employed or bestowed those *Talents* which he hath lent us; what use, profit, or benefit we have made of them; in what spirituall affaires have we beene exercised, in what *holy duties* trained! Have we not preferred private profit before the testimony of a good conscience? Have we not laboured to inhaunce our means by sinister and indirect courses? Have wee not withdrawne our hand from relieving our needfull brother, or defrauded the labourer of his wages? Have wee not consorted with the evill doer, and encouraged him in his sinne? Have we not hindred some *pious worke* tending to the honour of God, and imitable for example of others? Have we propagated the Gospel, comforted *Sion* when shee mourned, repaired those breaches which were in her, and received those in peace which blessed her? Have we only sought the *kingdome of God, and the righteousness thereof*; esteemed *godlinesse* to be great riches; left our selves and all, to be followers of him who gave us dominion over all? If we have done this, as we are here in the *Alpha of grace*, we shall be there in the *Omega of glory*: here initiate, there consummate; but having *knowne the will of our Father, and done it not*; read principles or instructions of a good life, and observ'd them not; conversant in deepe mysteries, and applied them not; studied in all Arts and Sciences, and practised them not; how miserable is our *knowledge*, pronouncing on us a heavier judgement! Wherefore in respect of *our selves*, whether our *knowledge* be great or little, if our conversation be not in heaven, though our habitation, during our Pilgrimage, be on earth; our *knowledge* is but as a *tinckling Cymball*, and shall finally availe us before the high Tribunall. For knew we the power and vertue of all creatures, of all plants and vegetive bodies, from the *Cedar of Lebanon*, to the *Hyssop* upon the wall,
yet

yet were this *knowledge* fruitlesse, being not seconded by a *life* conformable to that *knowledge*. §. Secondly, *in respect of others*; *Action* is the life of man, and example the direction of his life. How much then doe such men prejudice those who live in the world, that betake themselves to a private or retired life, estranged from humane societie, and ending their dayes in some solitary cave, as men divided from the world! For howsoever their manner of life be religious, their discipline strict and rigorous, and in their devotion fervent and zealous; yet they deprive *others* of the benefit, which they might reape by their example. Wherefore most safe and sure it is (to use the words of a judicious Author) for those who have a desire to take upon them a solitary life, to retire and withdraw their *affections* before they withdraw their *bodies* from the world, and to force the *world* to flie from their *minde*, before they flie the *world*; lest going out of the *world*, they carry about with them the *world*. For as he may live ill, who liyeth apart from the societie of men; even so, though they flie not into the *wildernesse*, yet may they flie the *world*, and amidst the crowd of people live solitary by an inward *contemplation* of the supernall glory; and in midst of a clamorous Court conferre with themselves, and converse with God: in the meane time, whatsoever they know or can doe, that may any way tend to the common good, benefit or utilitie of humane societie, to effect it accordingly, and not bury that *talent* in the ground, which they have received from above; which rule they are to oblerve after the example of the most holy and excellent men of both Orders, *Ecclesiasticall* (I say) and *Secular*. Thus farre have wee proceeded in the examination or discussion of these two especiall parts of *Perfection*, *Contemplative* and *Active*; wherein by manifest and infallible arguments wee have proved, how the *Active* part is to be preferred, both in re-

Ggg

spect

Gissar. in Hera-
clit. cap. 2.Nunc dum ex a-
nimo prius fuga-
re, quam mun-
dum fugere.Nec divinitus
acceptum talen-
tum in terram
desodere. ibid.

Perfection.

spect of our selves and others; because a life well acted shall minister most comfort to our selves, besides that light of example which it yelds unto others. Now as the *Active* is preferred, it resteth that wee shew you wherein this *active part* of perfection consisteth; which discovered, that wherof wee treat, and would gladly finde, may be the sooner attained.

Wherein the
Active part
of Perfection
consisteth.

There is no *building*, which, as it relies on a foundation, consists not of some materiall composition; no *body* but it consists of nerves, arteries or sinewes, which cement the lineaments together; no *confection* which consists not of some simples, for otherwise it were not mixed, but simple and uncompounded. The like may be said of this choise and exquisite Confection, this *Active part* (I meane) of perfection. For as all *Rivers* tend to the *Sea*, to make one *Ocean*; all *Creatures* to make one *Universe*; so all *Vertues* aime at *Perfection*, which once attained, they surcease from action. Now in this discourse of *Active perfection*, the period of *Man*, wee doe not meane of that *absolute perfection* or accomplishment, which admitteth no blemish or imperfection: for wee are to seeke that above us, not below us; for our righteousness, justice, and perfection is such in this life, as it rather consisteth in the remission of sinnes, than perfection of vertues. Yea we sinne daily; so as properly wee can attribute nothing to our owne strength but weaknesse, to our owne abilitie but infirmnesse, to our resolves but uncertainnesse, to our wills but untowardnesse, to our affections but depravednesse, not to the whole progresse of our lives but *actual* disobedience. But rather (I say) wee meane of that *Christian perfection*, which every one in this *Tabernacle* of clay is to labour for; that wee may become perfect through him, who became weake that wee might be strengthened,

Aug. de Civit.
Dei. l. 19. c. 27.

strengthened; hungry that wee might be nourished; thirsty that wee might be refreshed; disgraced that wee might be honoured; yea, who became all unto all, that by all meanes he might gaine some. But wherein may this *Actual perfection* be properly said to consist? In *Mortification*; which like the swift gliding torrent of *Hydaspes*, divides or dilates it selfe to two channels; *Action*, and *Affection*: *Action* in expressing it; *Affection* in desiring to expresse it: *Action* in suffering; *Affection* in desire of suffering. The one actuating no lesse in will, than the other in worke. Where the *Action* being more exemplar, and in that more fruitfull, gives precedencie to *Affection*, which concurs with the *act* to make the worke more graciously powerfull. For, where a worke of *Mortification* is performed, and a heartie desire or *affection* to that worke is not adjoyned, that *Action* may be properly said to be enforced, rather than out of a free or willing disposition accepted. Now this two-fold *Mortification* extends it selfe properly to these three Subjects; *Life*, *Name*, *Goods*. *Life*, which even Humanitie tendreth; *Name*, which a good man before the sweetest odours preferreth; *Goods*, on which the worldling, as on the Supreme good, relieth. For the first, many excellent and memorable examples of sundry devout and constant servants of Christ Iesus, are in every place frequent and obvious; who for the confirmation of their faith, and the testimonie of a good conscience, joyfully and cheerefully laid downe their lives, esteeming it an especiall glory to be thought worthy to suffer for him, who with all constancie suffered, to become an example of patience to them: which were easie to illustrate by the sufferings of many eminent and glorious *Martyrs*. *Prudentius* writeth, that when *Asclepiades* commanded the tormentors to strike *Romanus* on the mouth, the meeke *Martyr* answered; *I thanke thee, O Capitaine, that thou hast opened unto me many mouthes,*

Ggg 2.

whereby

Perfection

Active Perfection consisteth in Mortification of action and affection.

Mortification extends it selfe in a three-fold respect, to these three distinct subjects.

1. Life.
2. Name.
3. Goods.

Mortification in our disesteeme of life.

Perfection.

Iren. advers. ha-
res. lib. 5. c. 28.

Euseb. in Ecles.
Hist.

Ruffinus lib. 10
hist. cap. 36.

* I. scilicet x multu
thetia est, mihi li-
tarafelix.
Si Ovario, vi-
bi, scribit & illi.
O. v.

whereby I may preach my Lord and Saviour: Tot ecce
laudant ora, quot sunt vulnera: Looke how many wounds
I have, so many matches I have to praise and laud the
Lord. Ignatius words were these, to witnesse his con-
stancie at the time of his suffering: *Frumentum sum
Christi, & per dentes bestiarum molor, ut mundus panis
Dei inveniar.* I am Christs corne, and must be grownd by
the teeth of wilde beasts, that I may become pure manchet
for the Lord. It is reported that blessed Laurence, being
laid upon the Gridiron, said these words to his Tormentors:
Turne and eat, it is enough. Saint Andrew, when
he went to be crucified, was so rapt with joy, as hee re-
joyced unmeasurably in that blessed resemblance of his
Masters death. Blessed Bartholomew willingly lost his
skin for his sake, who had his skinnē scourged, that hee
might be solaced. Iohn dranke a Cup of poison, to pledge
his Master in a cup of affliction. Thus Laurences Gridiron,
Andrewes Crosse, Bartholomews Skin, Iohns Cup, ex-
pressed their Mortification, by a willing surrender of
their life, for his sake, who was the Lord of life: Yea,
should we survey those strange invented torments, du-
ring the bloody issue of the ten Persecutions, which
were contrived by those inhumane Affacinates, whose
hands were deepe-died in the blood of the Saints, wee
should no lesse admire the constancie of the persecuted
suffering, than the crueltie of the Persecutors inflicting:
What rackes, hookes, harrowes, tongs, forkes, stakes
were purposely provided to torment the constant and
resolute Professours of the truth, wearying the tormen-
tors rather with tormenting, than abating any part of
their constancie in the height and heat of their tormen-
ting: Yea, they were solaced in the time when they suf-
fered; esteeming death to be such a passage, as might
give them convoy to a more glorious heritage. Neither
did these blessed Professors of the faith, receive comfort
by the eye of their meditation firmly fixed on heaven,
but

but by the compassion and princely commiseration of diverse eminent and victorious Emperours bearing sovereignty then on earth. *Constantine the Great* used to kisse the eye of *Paphnurgus*, which was bored out in *Maximinus* time. The like noble and princely compassion we read to have been shewed by *Titus*, *Trajan*, *Theodosius*, and many other Princes graciously affected towards the poore afflicted and persecuted Christians: Yea, God moved the hearts of those, who naturally are most remorselesse or obdurate, in commiserating the estate of his afflicted. Which may appeare by the *Saylor* in the *Acts*, who washed *Saint Pauls stripes and wounds*. O how comfortable were these passions or passages of affliction; these tortures or torments, the trophies of their persecution! The blessed memoriall wherof shall extend the date of time, receiving a crowne of him, who is the length of dayes. So, as *King Alexander* Seagges were knowne an hundred yeares together by those golden collars, which by the Kings commandement were put about their neckes; or as *King Arthurs* bodie being taken up somewhat more than six hundred yeares after his death, was knowne to be his by nothing so much, as by the prints of ten severall wounds which appeared in his skull; so these glorious stampes of their passion, shall appeare as trophies to them in the day of exaltation; because, as they lost their *lives* for the testimony of the Gospel, they shall finde them recorded in the booke of life, receiving the crowne of consolation, for the deep draught which they tooke of the cup of affliction. And reason there is, we should disvalue our *lives* for the profession of our faith, since forlorne and miserable is his *life*, that is without faith. For if the *Heathen*, whose future hopes were fixed on posterity, and not so much as the least knowledge of eternity, disesteemed their *lives* to gaine them renowne, or propagate their countries glory; much

A. 16. 33.

Plus. lib. 8. c. 32.

Ang. Tract. 49.

i. 1. 1. 1.

*Perfection.**Hollis Shod.*

more cause have we to subject our *lives* to the censure of death, having hope after death to live in glory. It is reported, that the body of *Cadwalla*, an antient King of the *Britains*, being embalmed and dressed with sweet confections, was put into a brazen image, and set upon a brazen horse over Ludgate, for a terror to the *Saxons* and *Zisca*, the valiant Captaine of the *Bohemians*, commanded that after his decease his skin should be flayed from his bodie, to make a drum, which they should use in their battels, affirming that as soone as the *Hungarians*, or any other Enemies, should heare the sound of that drum, they would not abide but take their flight. This moved *Scipio* to appoint his Sepulcher to be so placed, as his image standing upon it, might looke directly towards *Africa*, that being dead, he might still be a terrour to the *Carthaginians*. If respect of Pagans to their Country, or an eye to popular glory did so inflame them, as their Countries love exceeded their love of *life*, surviving in their death, and leaving monuments of their affection after death: how lightly are we to value the glory of this *life*, if the losse thereof may advance our Fathers glory; or ought tending to the conservation of this *life*, being assured by him, whose promises faile not, by such a small losse, to gaine eternity? Now, as it is not the death, but the cause of the death, which makes the *Martyr*; we are to know, that to die in the maintenance of any heretical opinion is Pseudo-martyrdom: for howsoever those *Arrians*, *Manichees* and *Pelagians*; those *Macedonians*, *Eutichees* and *Nestorians*; yea, generally all Hereticks were constant and resolute enough in seconding and maintaining their erroneous opinions: yet forasmuch as the cause, for which they contended, was Heresie, tend it might to their confusion, but never to their glory: for as *honey-combes* (saith learned *Tertullian*) are by *Wasps* composed, so are *Churches* by the *Marcionists* (and consequently by all Heretickes) disposed:

Cyprian.
 Contrarii sunt il-
 lis falsi heretici,
 quorum con-
 scientia usque ad
 sunt ampla, ut in
 illis civitatem
 decem millium
 civium edificare
 possis, quemad-
 modum quidam
 Magnum Alex-
 andrum depinxit.
 Egid. in 1 Thess.
 5.
 Tertul. 4. l. cont.
 Marcionist.

spoused: in whose Synodals or conventicles, many thousands are perverted, none converted, or to the Church of Christ faithfully espoused. Whereas *Truth*, which may be pressed, but not oppressed, assailed, but never soiled, like the greene *Bay-tree* in the midst of hoarie winter, or a fresh *Spring* in the sandy desert, appears most glorious, when her adversaries are most malicious; bearing ever a countenance most cheerefull, when her assailants are most dreadfull. Neither only in this glorious act of *Martyrdom*, but in all inferiour workes, the affection of the *minde*, as well as the *action* of the *man*, is to be considered: for God himselfe, who hath an eye rather to the *intention* than *action*, will not approve of a good worke done, unlesse it be well done. As for example; when the Pharisee fasted, prayed, gave almes, and payed tithes of all that he possessed, he did good workes, but he did not those good workes well: the reason was, he exalted himselfe in his workes, without attributing praise unto him, who is the beginner and perfecter of every good worke: for his *fasts* were hypocriticall and not of devotion, his *prayers* ineffectuall, because they sounded of *Oronation*, his *almes* unacceptable, because exhibited only for observation, and his *rites* abominable, being given to colour his secret oppression: for which cause did our *Saviour* pronounce a woe upon them, saying, *Woe unto you Pharisees; for because the *Alme* and *Rue*, and all manner of herbes, and passe away judgement and the love of God: the first ought ye to have done, and not to leave the other undone.* Whence it appears, that the worke it selfe was approved, but the manner of doing it reproved; for that they preferred the rithing of *Alme* and *Rue* before the judgement and love of God; yea, for they preferred it, as the one was performed, while the other of more serious and consequent importance was omitted. Whence we are cautioned, that in our workes of *Manifestation*, we doe

In omnibus que agimus, finem intentionis, magis quam actum operationis intendit. August. Soliloq. cap. 14.

Luke 18. 14.

Luke 11. 43.

Perfection.

doe nothing for any sinister or by-respect; but only for the glory of God, to whom, as all our *Actions* are properly directed, so are they to have relation onely unto him, if we desire to have them accepted.

Is it so, that this *Actual Perfection* is to be acquired by *Mortification*, wherein is required not only the *action* but *affection*? And that we are even to lay downe our *lives*, if the cause so require, to promote the glory of our Maker? Tell me then, *Gentlemen*, how farre have yee proceeded in this spirituall progresse? Have yee unfainedly desired to further the honour of God, repaire the ruines of *Sion*, and engage your owne *lives* for the *testimony* of a good conscience? have ye fought the *Lords battell*, and opposed your selves against the enemies of the Truth? Have yee shut the doore of your chamber, the doore of your inner Parlour, I meane your *heart*, from the entrance of all earthly affections, sensuall cogitations, and expressed true arguments of *Mortification*, the sooner to attaine this high degree of *Christian Perfection*? Have yee made a *covenant* with your *eyes* not to looke after the *strange woman*, a *covenant* (I meane) with your *hearts* never to lust after her? Have ye weaned your itching and bewitching humours, from affecting foraine and out-landish *fashions*, which howsoever they be to *fashion* conformed, they make man of all others most deformed? Have yee done with your reere-suppers, midnight revels, Curtaine pleasures, and Courting of Pictures? Have yee left frequenting Court-masks, Tilt-triumphs and enterludes; boasting of young Ladies favours, glorying more in the purchase of a glove, than a Captaine in the surprizall of a Fort? Have yee cashiered all those Companions of death, those seducing Consorts of misery, and betaken your selves to the acquaintance of good men, conceiving a settled joy in their society? O then thrice happy you! for having honoured God, he will honour you; having repaired the
ruines

ruines of *Sion*, he will place you in his heavenly *Sion*; or engaged your *lives* for the testimony of a good *Conscience*, hee will invite you to that *Continuall* feast of a peaceable *Conscience*; or fought the *Lords battell*, hee will say *you have fought a good fight*, crowning you after your victory on earth, with glory in heaven; or shut the *doore* of your *Chamber*, and kept the *roome* cleane and sweet for your *Maker*, *he will come in and sup with you*, that you may rejoyce together; or made a *covenant* with your *eyes* not to look after the *strangewoman*, with *those eyes* yee shall behold him, who put enmitie between the *Serpent* and the *Woman*; or weaned your itching and bewitching humours from affecting *Out-landish fashions*, madding after phantasticke habits (for * *stuffed* it skills not, whether silken or woollen, so the *fashion* be civill and not wanton) you shall be *cloathed* in long white *roabes*, and follow the *Lambe* wheresoever he goeth; or done with your *mid-night revels*, and *Court pleasures*, you shall be filled with the *pleasures* of the *Lords house*, and abide in his *Courts* for ever; or left frequenting *Masks*, *Tilt-triumphs* and *Enterludes*, the glorious *Spectacles* of vanity, you shall be admitted to those angelicall triumphs, singing *heavenly Hymnes* to the God of glory; or cashier'd those companions of death, whose end is misery, you shall have the *Saints* for your companions, and share with them in the *Covenant* of *mercy*. Doe yee not hence observe what inestimable comforts are reserved for those who are truly mortified? mortified, I say, in respect of your contempt to the world, which is expressed by ceasing to love it, before you leave it. Who would not then disvalue this *life*, and all those bitter sweets, which this fraile *life* affordeth, to possesse those incomparable sweets which every faithful soule enjoyeth? Yea, but our silken *worldling*, or delicate *Wormeling* will object; this discipline is too strict for flesh and bloud to follow. Who can endure to

H h

yeeld

Perfection.

* *Parum refert,
vestis tua an Se-
ricea an Cilices,
modo pudica sit,
non meretricia.*

*Linsburg. in Pha-
retra divini a-
moris.*

Perfection.

Ibid.

Scire debes, quod
quomodo de mor-
te meditari sit
horribile, de statu
finalis iudicii co-
gitare, ut aſſimo,
non minus eſt
formidabile: quia
nullus tunc pote-
rit fallere ſapien-
tiam, ſed bene ju-
ſticiam, inclinare
clementiam, de-
clinare ultionis
& juſte retribu-
tionis ſententi-
am. Bern.

Mortification
in our diſ-
reſpect of fame
or report.
Mortification
in averting our
care from our
owne praiſe.

Phr. orin. lib. 1.
de rebus geſt.
Aph. nſ.

yeeld his head to the blocke, or his body to the faggot, when the very ſight of death in another, miniſter to the beholder motives of terror? Surely, this is nothing, to him that duely conſidereth, *how hee that loſeth his life ſhall ſave it, but he that ſaveth his life ſhall loſe it.* What is a minutes anguiſh to an eternity of ſelace? Wee can endure the launcing or ſearing of a putrified member, and this endures as long as our time of wraſtling with our Diſſolution, which brings us to our Saviour: nor ſkills it much, what kinde of death wee die, ſeeing no kinde of death can hurt the righteous, be the terrors and torments of death never ſo numerous. The way then to contemne death, is to expect it, and ſo to prepare our ſelves for it, as if we were this very houre to encounter it; reſolving never to goe with that conſcience to our bed, with which we durſt not goe to our grave; being ſo uncertaine whether before the next morne wee ſhall be taken out of our bed, and ſhrouded for our grave. And this ſhall ſuffice touching our *Mortification* or Contempt of life, if with ſuch a ſacrifice wee may be thought worthy to honour him, who gave us life.

We are now to ſpeake of *Mortification* in reſpect of name or report; wherein, you are to underſtand, that this is two-fold: Firſt, in turning our eares from ſuch as praiſe us; Secondly, in hearing with patience ſuch as revile us. For the firſt, it is and hath beene ever the condition of ſober and diſcreet men to avert their care from their owne praiſes; at leaſt with a modeſt paſſing over ſuch vertues as were commendable in them: which modeſty appeared in *Alphonſus* Prince of Aragons answer to an Orator, who having repeated a long Panegyricall oration in his praiſe, replied, *If that thou haſt ſaid conſent with truth, I thanke God for it; if not, I pray God grant me grace that I may doe it.* Others likewise we reade of, who could not with patience endure their perſons or actions to be praiſed above truth: this princely paſſion appeared

appeared in *Alexander*, who hearing *Aristobulus*, a famous Greek Historian, read his writings purposely penned upon the memorable acts he had achieved, wherein he commended him farre above truth: being mightily incensed therewith, threw the booke into the river, as he was sailing over *Hydaspes*, saying withall, *he was almost moved to send Aristobulus after*. Neither indeed will any wise man endure to heare himselfe praised above truth, seeing, no lesse aspersion may be laid on his person by being too highly praised, than if he were discommended: for should we praise one for his bountie, who is publikely knowne to the world to be parcimonious; or for his humility, who is naturally ambitious; or for his continencie, who is licentious; our praises would not tend so much to his honour, as to the display of his nature: yea, even he himselfe, guiley in himselfe, would tax us, knowing that he the least of all others deserved these praises from us. It is flattery (saith one) to praise in absence; that is, when either the vertue is absent, or the occasion is absent. But in the report of our owne praise, admit wee should deserve it; the safest course is to withdraw our eare from hearing it, lest vain-glory transport us upon hearing of those praises which are spoken of us: for if our aymes be only to purchase popular esteeme, preferring the praise of men, before the praise of God, or the testimony of a good conscience; as our aymes were perverted, so shall we be rewarded. Now there is no better means to abate or extenuate this desire of praise in us, than duly to consider whose gifts they be, that deserve this praise in us: for were they our owne, we might more properly be praised for them; but they are Gods, and not ours, therefore is the praise to be ascribed unto God, and not unto us. "For hee that
 "would be praised for Gods gift, and seeketh not Gods
 "glory, but his owne in that gift, though he be praised
 "by men for Gods gift, yet is he dispraised by God, for
 H h h 2. "not

*Etiam, D. Augustini iudicio,
 unice approbanda
 est, quando nec
 laudantem adu-
 latio movet, nec
 laudatum tentat
 elatio.*

Aug. Soliloq. c. 15

Perfection.

Mortification
in suffering as-
persions laid
on our good
name.

Matth. 5. 11,
12.

*Quod si ipse Dei
Filius à Diabolo
in Eremo tenta-
tus fuit; quoniam E-
remitarum idem
non expectet?*

*Gasper. in Hera-
clito.*

*Vid. Egidium
in hunc locum.*

Matth. 4. 7,
8.

“not seeking Gods glory, but his owne for this gift: and
“he who is praised by men, God dispraising, shall not
“be defended by men, God judging, nor be delivered,
“God condemning. Whereas, hee that loveth God,
will chuse rather to be deprived of all future glory, than
detract by any meanes from God the Author of all glo-
ry. Let us then so avert our care from *selfe-praise*, or
ought else that may beget in us vain-glory or ostentati-
on, that we may become like unto him, who dis-esteem-
ed all worldly praise from the houre of his birth to the
houre of his passion. Secondly, wee are to heare with
patience such as *revile* us: and reason good; for obser-
ving this, a *blessing* is pronounced on us: *Blessed are yee*
(saith the Lord of all blessing) *when men shall revile you,*
and persecute you, and shall say all manner of evil against
you falsely for my sake: Rejoyce, and be exceeding glad;
for great is your reward in heaven: for so persecuted they
the Prophets which were before you. Yea, not only the
Prophets, but even Him, of whom all the Prophets bare
witness; yet became he *as one that did not heare, having*
no rebukes in his mouth. When hee was tempted in the
wildernesse, the Scripture was his armour of resistance;
when he was reviled on the Crosse, hee prayed for his
enemies, to expresse his heavenly patience. Now, if the
Sonne of God was in the desert tempted, what Hermit
can expect to be from temptation freed? If the *Master*
be reviled, how may the *servant* looke to be intreated?
For howsoever some, or indeed most of the antient Fa-
thers, doubt whether the Devill did know that Christ
was God or no; touching that parcell of Scripture,
wherein Christ was tempted in the Desert; yet may
it appeare probable by inference from the text it selfe,
that after Iesus had said unto him, *It is written thou shalt*
not tempt the Lord thy God; the Devill tooke him up into
an exceeding high mountaine, and shewed him all the
kingdomes of the world, and the glory of them; saying,

All,

GENTLEMAN.

All these things will I give thee, if thou wilt fall downe and worship me. Whence I collect, that after Christ had told him that hee was God, he continued his temptation; which was an argument to evince him of palpable ignorance; or of distrust to Christs speech, which argued his diffidence: but our purpose is not too curiously to insist upon these subtrill digressions; it sufficiently appeareth, that Christ who ought to be every faithfull Christians patterne, was reviled, yet opened not hee his mouth; but with sweet silence and amiable patience offered his prayers unto his Father for them, who maliciously offered him upon the Crosse; leaving us an example of admiration and imitation, that following him and suffering with him, we might likewise reigne and remaine with him: yea, but will our spritely-stately Gallant object; can any man, who knowes the value of reputation, with patience suffer publike disgrace? Is there any punishment so grievous as shame? Yea, were it not better for a man who is eminent in the eye of the world, to die right out, than still live in reproach and shame? For a man to live or die, is naturall; he performeth but that taske to which all mortality is injoynd; but for a man to live in shame and contempt, and be made a spectacle of disgrace to the world, an apparent touch or taint to his friends, a laughing stock of his enemies, is such a matter, as no well-bred and noble minded man, that hath any courage or stomack in him, or tenders his esteeme, can ever digest it. True it is, that flesh and bloud will suggest many such objections; and if there were nothing to be valued so much as worldly esteeme, or popular grace, which relyeth on opinion, as soone lost as gott, there were some reason to stand so punctually upon termes of reputation; but the eye of a Christian ought to extend it selfe to an higher object. We are exhorted to heape coales on our enemies heads; to render good for evil; and to be revenged on them by well

H h h 3

doing.

421

Perfection.

Tota vita Christi in terris que per hominem gessit, disciplina morum fuit Omnia bona mundi Christus contempsit, que contemnenda docuit: & omnia mala sustinuit, que sustinenda percepit; ut in illis non quaeretur felicitas, neque in istis timeretur infelicitas. Aug. de ver. rel.

D
Ambros. epist. 70.

The commendation shall ever live which Ambrose giveth to Theodosius the Emperour; Rex effugit se putabat accepisse augustam memoriam Theodosius, quoniam rogabatur in noscere. Optabatur in eo, quod timebatur in aliis, ut irascereat. De civ. Theo.

The Arians
 scandalized the
 great *Athana-*
sius.

doing. *Diogenes* being asked how one should be revenged of his enemy, answered, *by being a virtuous and honest man*. What matter then though all the world revile us, having a sincere and unblemished conscience within us, to witnesse for us? *Socrates* in his Ecclesiasticall History writeth, that *Athanasius* being accused by one *Iarnes*, to have killed *Arsenius*, and after to have cut off his hand, that hee might use it to magicke and forcerie, cleared himselfe notably of this slander: having by good hap found out *Arsenius*, who lay hid for the nonce, he brought him before the Councell of *Tyrus*, whereto he was convented, and there he asked his accuser, *whether he ever knew Arsenius or no?* He answered, *Yes*: then *Athanasius* called him forth, with his hands covered under his cloake, and turning up the one side of his cloake, shewed him the one of his hands; and when most men surmised, that the other hand at leastwise was cut off; *Athanasius* without any more ado, casteth up the other side of his cloake, and sheweth the second hand, saying, *You see Arsenius hath two hands, now let mine accuser shew you the place where the third hand was cut off*. Whence two remarkable considerations are recommended unto us: malicious subornation in the accuser; gracious moderation in the accused. For the former, let the speech of a Heathen man for ever be printed in your hearts: who when his friend came unto him, and desired him to take a false oath in a cause of his, made answer: *πῶς, πῶς ποίησιν, εἰς τὴν πόλιν ὁ θεός. Τὸν μὲν* (saith he) *beare with mee, there are many friends to be gotten if I lose you; but if by forswearing my selfe I lose the favour of God, I cannot get another, there is but one God*. For the latter, as soft words pacifie wrath, so by a pleasant conceit he cooled all wrath; sleighting so much the aspersion of his accuser, as even of his enemies hee gain'd him honour. To instance which *Moderation* or patience, even in sundry Heathen men, towards such as aspersed

*Perfection.**Plutarch. in vit.*

asperfed disgrace upon them, were it not that I feare enlarging of this *branch* too much, I might produce many heroicke and princely examples, as *Vefpafian*; his fonne *Titus*, *Marcellus*, *Demetrius*; yea, the ftiffe and rough-hew'd *Hercules*, who cared not a flie for back-biting termes. But I am to use a word or two unto you, *Gentlemen*, by queft of inquiry how you are found affected herein, and fo descend to the third and laft *Branch* arifing from this *Subject*.

Have yee not delighted in hearing your owne *praise*, but reprov'd fuch as praifed you, or turned your eare from their applaufe, left it fhould transport you? Have yee diftributed to the poore, without looking who faw you? Have yee fafted without hanging downe your head, to caufe men obferve you? Have ye prayed with zeale, fixing your eye only on God, that he would look on you? Have ye performed the workes of charity, and that for confcience fake, and not for vain-glory? Have ye not too Pharifaically prided your felves in your owne integrity? Have ye afcribed to your felves fhame, and to God the glory? Have yee heartily wifhed rather to be deprived of all hope of glory, than by your meanes to detract in any wife from Gods glory? O then happy and bleffed are you! for having turned your cares from the applaufe of men, you fhall receive applaufe from Angels; or having diftributed to the poore without looking who faw you, you fhall be plenteoufly rewarded by him, whose eyes are ever upon you; or fafted without hanging downe your heads, to caufe men obferve you, you fhall feaft with him, who will erect your heads, and with glory crowne you; or performed workes of charity for confcience fake, and not for vain-glory, *your workes fhall goe before you*, and be accounted for righteous through him who fhall cloath you with glory; or not too Pharifaically prided your felves in your owne integrity, you fhall become *juftified with the Publican*,

Perfection.

lican, and admitted to honour by humility; or ascribed to your selves shame, and to God the glory, God shall wipe off your shame, and bring you to the full fruition of his glory; or heartily wished to bee deprived of all hope of glory, rather than by your meanes to detract in any wise from Gods glory; your desire of advancing Gods glory, shall after your passage from this vale of misery, estate you in the inheritance of glory. Again; have ye heard with patience such as *revile* you? Have ye answered them as he did, who being accused by his enemy of one sinne, accused him likewise of ignorance, saying, *Thou accusest mee of one, when I am guiltie of a thousand?* Have ye not stood upon termes of *reputation*, but with patience suffered all disgraces? Have ye overcome your enemy with mildnesse? taken revenge on him by your vertue and goodnesse? Fortified your selves against all calumnie, with the spirit of patience? O then right blessed are you! for having heard with patience such as *revile* you, an eternall blessing is pronounced on you; or having beene as ready to condemne your selves, as others to accuse you, your purged conscience shall freely acquit you; or not stood on termes of *reputation* when men disgrac'd you, you shall be graced in heaven, where no disgrace shall touch you; or overcome your enemy with mildnesse, the milde *Lambe* shall crowne you with happinesse; or taken revenge on him by your vertue and goodnesse, you shall be refreshed with the fountaine of sweetnesse; or fortified your selves against all calumnie with the spirit of patience, with *Palmes* in your hands shall yee sing with joyfulness. Gather, O gather hence what ineffable Solace is conferred on the patient! whatsoever hee suffer here, shall in superabundant measure be recompenced else-where. But it may be objected, that some aspersions are not to be borne with: for those scandals which are laid upō our persons, where our *faith* is not taxed or touched,

ched, may be more easily endured; but where these are struck at, they are not to be suffered. To confirme which, we reade how *Peter* and *John* having by prayer, and imposition of hands, given the holy Ghost, and *Simon* the Sorcerer saw that through laying on of the Apostles hands, the holy Ghost was given, he offered them money, saying, *Give mee also this power, that on whomsoever I lay hands, he may receive the holy Ghost.* But *Peter* incensed herewith, said unto him, *Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money.* Whence it appeareth, that out of a holy zeale, one may shew passion towards such as detract from the honour of God, or asperse a blemish upon his servants in the worke of their ministerie. The like wee reade of *Paul*, that glorious vessell of election, conceiving much indignation against one, who had withstood the word; saying, *Alexander the Copper-smith did mee much evill, the Lord reward him according to his workes.* The reason is inclusively annexed; of whom be thou ware also, for he hath greatly withstood our words. The like spirit of zeale might *Iames* and *John* be said to be of, who when they saw that the *Samaritanes* would not receive Christ, said; *Lord wilt thou that wee command fire to come downe from heaven, and consume them, even as Elias did?* But how this passion of theirs was approved, may appeare by the ensuing verse; *But he turned and rebuked them; and said, Yee know not what manner of spirit yee are of.* Now to cleare this objection, there is no *Patterne* which wee ought sooner to imitate than Christ himselfe, who is the master of truth and directeth us in all truth; who as hee was most blamelesse of all others, for in his mouth was never guile found, yet was he in his owne person more blamed, in his doctrine more reprov'd, in his miracles more injured than all others: for one while he is accused to have a *Devill*; anon, that he casteth out *Devils* through the prince

Perfection.

Act. 8. 17, 18,

19.

20.

2 Tim. 4. 14.

15.

Luke 9. 54.

35.

John 7. 20.

Matt. 9. 34.

Perfection.

Matt. 11. 19.

Act. 2. 13.

Scandalum Pha-
risæorum.Scandalum Pu-
sillorum.Scandalum
ælium.Scandalum
passivum.

prince of the Devils; anon, that he is a man gluttonous and a wine-bibber, a friend of Publicans and Sinners. Yet what answer vouchsafed he unto all these save only this, *Wisdom is justified of her children?* Now I know there are differences of *Scandals* or aspersions, where some leave deeper impression than others doe: for as the name is more precious than any earthly substance, so it receiveth the deepest staine, when the estimation of our faith is questioned, being the very maine foundation whereon all religion is grounded, and the perfection of that building which makes a Christian rightly accomplished. Saint Basil could shew himselfe calme enough in his conference with the Emperour, till a Cooke came in, and saucily told him, he did not well to stand so precisely upon such small matters, but rather to reeld to his master the Emperour in a word or two: for what were those divine affaires whereon hee so much insisted, but such as with indifferencie might be dispensed? But what answered this reverend Father? Tea Sir Cooke (quoth he) it is your part to tend your pottage, and not to boile and chop up divine matters, which, as they little trouble you, so in weight and consequence are farre above you. And then with great gravitie turning to the Emperour, said, that those that were conversant in divine matters, which were principally to be intended, would with conscience rather suffer death, than suffer one jot of holy Scripture, much lesse an article of faith to be altered or corrupted. Another holy man, though most innocent, could endure to be accounted a whoremaster, an uncleane person, and the like; but when one called him an Heretike, he could beare no longer: so neere be wee touched, when our faith is questioned. But as we have a noble and glorious *Parterne*, who shewed himselfe a Conquerour in his suffering, let us wraastle with flesh and bloud, that suffering all things for him and with him, wee may after our conquest joy in him and with him.

him. And let this be sufficient to have beene spoken of *Mortification* in respect of our *name* or esteeme in the world, labouring daily to dis-value and humiliate our selves while wee are in the world.

If it be no great thing to leave our *substance*, but *our selves*; let us at least leave our *substance*, that wee may the better enjoy *our selves*. It was the wise exhortation of the wisest of Princes; *Honour the Lord with thy substance, and with the first fruits of all thy increase*: annexing a promise to this precept; *So shall thy barnes be filled with plenty, and thy presse shall burst out with new wine*. But forasmuch as many things are required to the *mortification* of this earthly *Mammon*, wee will reduce them to two especiall heads, the better to retaine in memory this meanes of *mortification*: 1. to consider from whom we have received these worldly blessings: 2. how to dispose of them, lest they become cursings of blessings. For the first, wee are positively to set downe, that *every good gift and every perfect gift cometh from above*; the beasts that graze on a thousand hills are his; the treasures of the earth are his: for from whom should wee thinke are they derived to us, but from him by whom they were created for us? He who never had it, how can he give it? but he who hath all, guides all, governes all, and is *all in all*, is sole-sufficient for *all*. He it is then that maketh rich and maketh poore, exalteth and humbleth, sendeth forth his *waters* out of their *treasuries*, and all things are *drowned*, shutteth them in their *treasuries*, and all things are *dried*. Hee it is that maketh the fruitfull barren, and the barren fruitfull. *In stead of the thorne shall come up the firre tree, and in stead of the brier shall come up the myrtle tree, and it shall be to the Lord for a name, for an everlasting signe that shall not be cut off*. He it is that made Heaven and Earth and all things, replenished Heaven and Earth with all things, giving *Man* dominion over all things, that *Man*

Perfection.

Mortification
in our cōtempt
of all worldly
substance.
Prov. 3. 9.

10.

Two remarkable
considerations: first, by
whom these
blessings are
conferred on
us; secondly,
how they are
to be disposed
by us.

*Non dabit quod
non habet. Aug.*

16. 55. 13.

Perfection.

Iſa. 55. 13.

Luce 16. 9.

*Signa vultu repa-
rant, ut nomina
nota relinquunt,
Ma more qua
sculpto roben
inania habent.*

might be subject unto *him* who made all things. Now as he gave them to man, so are they to be *disposed* of by man, to *his* glory who made man. And how is that? Not in laying *land* unto *land* with the oppressour; nor in repairing to the house of the *strange woman* with the adulterer; nor consuming your *substance* in excess with the rioter; nor hoording up *vengeance* against the day of wrath with the miser; nor grinding the *face* of the *poore* with the extortioner: but rather *distributing* freely of that which you have, and *communicating* to the *necessitie* of the *Saints*: so shall you make to your selves *friends* of your *unrighteous Mammon*, and shall be fed with *Manna* in the Courts of *Sion*. Gainfull is the use of that money, which is put out to the workes of *charitie*: which be it more or lesse, cannot but be exceeding great, being given with devotion, and the worke attended by singleness of heart and sinceritie of affection; for where a sincere *will* is not joyned with the *worke*, the worke cannot be effectual to the doer, howsoever it may seeme fruitfull to the beholder. At which sort of men, who erect sumptuous *works* rather for popularitie and affectation, than pietie or sincere affection, the Poet pleasantly glanceth;

THESE Statues reare in publike wayes,
astrophies of their love,

Which, as they heare, in passengers
will admiration move,

And gaine a fame unto their name,
which may survive in them:

But trust mee, Sirs, these works of theirs
shew them vaine-glorious men.

Which *works*, howsoever usefull unto others, were better undone than done in respect of themselves: for to glory in our *works*, doth not only derogate from our *works*, but denounce upon us greater damnation, ascribing to our selves what duly, properly, and solely ought

ought to be attributed to the glory of God. But to draw neerer the point we have in hand ; there is nothing that weaneth our minds more from the *meditation* of God and *mortification* to the world, than our earthly affections, which beare such sway over us, as they will not suffer those divine motions or meditations to take root in us. This is excellently shadowed in that Parable of the *great Supper*, where many guests were invited, but all with one consent began to make their excuse : the first he had bought a peece of *ground*, and he must needs goe see it : the second had bought five yoke of *oxen*, and he must goe prove them : and another had married a *wife*, and therefore he could not come. These, though the *farlings* be provided, the choicest dainties prepared, wherewith their hunger-starved soules might be refreshed, cannot come ; the world must detaine them, their earthly respects inchain them, their sensuall delights restrain them: they cannot come, though often invited, nor resort to this *great Supper*, though all things be provided. These seldome or never take into their more serious consideration the itate of the blessed in *Heaven*, or the state of the damned in *Hell*. Neither can the joyes of the one allure them, or the paines of the other deterre them. These will dispense with the word for the profit of the *world*, and enjoy the pleasures of sinne for a season, deferring repentance till it be past season. Saint *Chrysostome* relateth how *Paulus Samosetanus* that arch-heretike, for the love of a *woman* forsooke his *faith*. Saint *Augustine* relateth divers, who denied the *torments* of *Hell* to have eternitie, thereby to flatter their affections with a pretended assurance of *impunitie*. Saint *Gregory* imputeth it to *avarice* and covetousnesse, that many forsake their *faith*. These follow not the example of sundry devout men, the memory whereof is recommended unto us in holy writ ; who being possessors of lands, or houses, sold them, and

Perfection.

Luke 14. 16,
17, &c.

Pœnitentia dolorum, non remissionis peccatorum.

Chrysi bon. 7. in Ioban.

*Aug. lib. 1. de ci-
vi. Dei, c. p. 18*

Greg. 1 b 20.

Mor. a. cap. 12.

Perfection.

Act. 4. 34. 35.

An accurate
repetition and
connexion of
the precedent
Meditations.

brought the prices of the things that were sold, *and laid them downe at the Apostles feet* : and distribution was made *unto every man according as he had need*. The like contempt, in respect of earthly substance, wee reade to have been in many noble and equally affected Pagans, as *Crates, Bifias, Zeno, Bias, Anacreon, Anacharses*; who, though they had scarce the least glimpse of an eternitie, yet they dis-valued the substance of earth as the subject of vanitie. But I must now draw in my sailes, and take a view of your dispositions (*Gentlemen*) how you stand herein affected; that seeking what I expect to finde, I may no lesse glory in your aversion from earth, than if you were ascending *Jacobs ladder*, to have your names enrolled in the kingdome of heaven.

Have yee honoured the Lord with your substance, and tendered him the *first fruits* of his bounty? Have yee acknowledged every *good thing* to come from him, as from the fountaine of mercy? Have yee subjected your selves unto him, as he hath subjected all things to your soveraigntie? Have yee disposed of them soberly and solely to his glory? Have yee beene oppressors, and with good *Zachens* made fourefold restitution? Have yee not exposed your inheritance to riot and pollution? Have yee not hoorded up *vengeance* against the day of affliction? Have yee not grinded and grated the face of the poore with extortion? Have yee distributed freely, and communicated to the Saints necessitie? Have yee made you friends of your *unrighteous Mammon*, and so made your selves way to the heavenly *Sion*? Have yee done these *works* of compassion with singlenesse of heart, and without affectation? Have yee beene by no earthly respect detained from comming to that great Lords *Supper*, to which you were invited? O then in a happy state are you! for having honoured the Lord, he will fill your *barnes* with plenty; or having acknowledged all *good things* to be derived from his
mercy,

mercy, he will give you a fuller taste of his bounty ; or subjected your selves to his obedience, hee will cause every *Creature* to doe you service ; or *disposed* of them soberly and solely to his glory, he will exhibit his good gifts unto you more fully ; or beene oppressors, and made *restitution*, you shall with *Zacheus* become *ves-*
sels of *election* ; or not exposed your *inheritance* to riot and pollution, you shall be safe from the doome of confusion ; or not grinded the *face* of the *poore* with extortion, the *poore* shall beare record of your compassion ; or *distributed* freely to the Saints necessitie, *he* that seeth in *secret* shall reward you *openly* ; or made you *friends* of your *unrighteous Mammon*, *Manna* shall be your food in the heavenly *Sion* ; or done these *works* singly, and without vaine-glory, you shall be cloathed with the garment of mercy ; or not detained by the world from going to that great Lords *Supper*, yee shall be graciously admitted and exalted to *honour*. Thus to *dis-*
pose of the *substance* of the world, is to despise the world : preferring one meditation of the pleasures and treasures of heaven, before the possession of the whole earth ; and esteeming it farre better to be one day in the *House* of the *Lord*, than to be conversant in the *Palaces* of *Princes*. O then, yee whose *generous* descents and mighty estates promise comfort to the afflicted, releefe to the distressed, and an hospitable receit to all such as repaire to you for succour or comfort ; minister to the *necessitie* of the *Saints*, be liberall and open handed to the *poore*, having opportunitie, doe good unto all men, *especiallly* unto them who are of the *household* of *faith*, be exercised in the *works* of the spirit and not of the flesh, so shall yee build upon a sure foundation, and in the *inheritance* of Gods *Saints* receive a mansion. Turne not (I say) your eare from the cry of any *poore* man, lest his cry be heard, and procure *vengeance* to be powred on your head. Pitty the moanes of the afflicted, wipe
off

Gal. 6. 10.

Perfection.

^a Nullum Deo
gratius sacrifici-
um, quam ze-
lus animarum.
Greg. in hom. 12.
ſup. Ezech.

^b Nam qui non
ardet, non accen-
dit. Bernard.

^c Nec lucere po-
teſt, niſi prius
ardeat. Aquin.
in 5. Joban.

^d Lucerna quoad
officium, extin-
ctæ quoad effe-
ctum. Ibid.

Quod emittitur
voluntarium eſt :
quod amittitur
neceſſarium.
Ambroſ.

off the teares of the diſtreſſed, comfort thoſe that mourn in *Sion*. The ordinary forme of begging in *Italy* is, *Doe good for your owne ſakes*. Doe good for your owne ſakes, for your owne ſelves, for your owne ſoules. No ^a *sacrifice* to God more gratefull, to your ſelves more uſeſfull, or to your owne ſoules more fruitfull, than to be zealous in all holy duties, and compaſſionate to the needfull : ^b for he that in himſelfe *burnes* not in devotion, can never *inflame* another with the zeale of devotion : ^c neither can any one *ſhine*, unleſſe before hee *burne* ; *ſhine* in the *works* of compaſſion, unleſſe he *burne* before with the zeale of a devout affection. So as many though they be ^d *Lights* in reſpect of their miniſterie or office, yet are they *Snuffs* in reſpect of their uſe, effect or ſervice. Exhibit therefore freely of thoſe good gifts and bounties which God hath beſtowed on you, and ſhew your liberalitie now in the opportunate time ; for as there is a time when none can *worke*, ſo there is a time when none can *give* : give it then in your life time, that you may expreſſe your *charitie* with your owne hand, and not by way of *Legacie* : for many make *good wills*, which I much feare mee proceed not of *good will*, being rather by the ſentence of mortalitie inforced, than of their owne charitable diſpoſition affected, to leave to the poore afflicted of the world, which they ſo exceedingly loved, while they ſojourned here in the world. And what ſhall theſe bountifull *Legacies* availe them, theſe charitable *Wills* profit them, when they ſhal make *their beds in the darke*, and enter parlie with their owne *Conſciences*, whether this coacted charitie of theirs proceeded from compaſſion or compulſion, leaving what they could no longer enjoy, and giving that which was not in their power to give ? Surely, no more benefit ſhall this inforced charitie conferre on them, than if they had ſowne the ſand : for fruitleſſe is that *worke* which deriveth not her ground from a pure intention

or

or sanctified *will*. In the Easterne countries, they put coine in the dead mans hand, to provide for him after his departure hence. The like provision carry these along with them to their graves, who deferre giving, till they cannot give, making their *Executors* their *Almoners*, who many times defeat the poore, or number themselves in *Beadroll* of the poore; whereby they gull the deceased, enriching their owne coffers with the poore mans box. O *Gentlemen*, you whose corps are followed with many mourners, and oft-times inward rejoycers; send out those sweet odours of a good and devout life before you; *dispende* and *dispose* faithfully, in whatsoever the Lord above others hath enriched you; deferre not your charity to your death, lest you be prevented of your charity by death; bethinke your selves how you would be provided if that great *Master* of accounts were this houre to call you before him, and make your reckoning with him; would you not be glad, if your *conscience* told you, how you had beene faithfull disposers or employers of those *Talents* which were delivered to you? Would not your *hearts* rejoyce within you to have such a *Testimony*, as the witnessse of an undefiled or spotlesse *conscience* within you? Would it not intraunce you with an exceeding joy, to heare that happy and heavenly approbation, *Well done, good and faithfull servants, you have beene faithfull over a few things, I will make you rulers over many things: enter yee into the joy of your Lord?* If this could not choose but joy you, so *dispose* of your earthly *Mammon*, that you may be partakers of this surpassing joy in the Courts of *Sion*. And so I descend to the last *Branch* of this last *Observation*, expressing that object of ineffable consolation, whereto this *Active Perfection* aspireth, and that spirituall repose of heavenly solace and refection, wherein it solely and properly resteth.

Perfection.

*Qui à die in
d'eu deferant,
donec Parce
cuncta auferunt.*

*Non memini me
legisse mala mor-
te mortuum, qui
libenter opera
sua in exercuit.
Hieron. in epist.
ad Nepotianum.*

*Quàm immensa
est letitia de re-
cordatione trans-
acta virtutu!
Eccl. Bern. in fest.
omnium Sancto-
rum. serm. 2.*

Perfection.

Iob 5. 7.

*The absolute
or supreme
end whereto
this Actuell
Perfection
aspireth, and
wherein it
solely resteth.
Chrysost.
Aug. Soliloq. c. 2.*

*Text. in Heau-
ton.
Plax. in Rudente.*

MAN is borne unto trouble, as the sparkes fly upward, being here a sojourner in the Inne of this world; and drawing every day neerer and neerer the end of his Pilgrimage; where mans life is the Travellers embleme; his forme of living, the very mirrour of his sojourning; his home returning, the type or figure of his dissolving. In which progresse or journall of man, by how much more the Sun-diall of his *life* proceedeth, by so much neerer the night-shade of *death* approacheth. Yet, behold the misery of man! His desires are daily to disquiet and disturbe himselfe: for shew me that man howsoever affected, or in what degree soever placed, whose desires are so firmly fixed, as his minde is not troubled in the pursuit of that whereio his aymes are directed. For to begin with the *Highest*, because his thoughts are ever aspiring; doth the *Ambitious* man ayme at honour or preferment? Behold, hee purpoiseth with himselfe to gaine or attain such a place under his Prince, not so much for his owne ends (as he pretendeth) but to be usefull to his friends, and behovefull to his Countrey; but since that houre, hee entertained the first infant thoughts of *Ambition*, he hath felt sufficiently the danger of that infection: reaping no other fruits but distractions, in respect of *Competitors*, or want of enjoying himselfe, being pestered by multitudes of *Sutors*. Or is he covetous? There is nothing which hee eyes or beholds upon this *Universe*, tending to profit, or promising hope of profit, which he presently conveyes not to his heart, coveting whatsoever he sees, and seeing nothing that he doth not covet: he tumbles and tosses, and will not suffer his eyes to slumber, but like miserable *Menedemus* in *Terence*, or greedy *Gripius* in *Plautus*, hee afflicts and torments himselfe, making his owne desires his owne disquiets. Or is he *Voluptuous*? His fond affection procures in him this phrensie or distraction: He goes to the house of the *strange woman*, gives eare to her incantation, sports with *Ismael*,

GENTLEMAN.

Ismael, lusts after her beauty in his heart: and is taken with her eye-lids; yet see how sensuality brings him to misery! by meanes of this *whorish woman*, he is brought to a peece of bread: and the adulteresse will hunt after his precious life: but to passe over these, and take a view of such whose course of life seemes better disposed, than to converse with the world, either by ambitiously aspiring to Honour, the great mans *Darling*; or by too eager a pursuit after Riches, the worldlings *Mammon*; or by too hot a quest after pleasure, the wantons *Minion*. For to reflect a little upon the aymes of such who affect Contemplation, and every day better their knowledge in the serious or exquisite search of the natures, vertues, or operations of all creatures; we shall finde, to use the words of *Salomon*, *That even in these there is vanity and affliction of spirit*: for howsoever, *Wisdom* raines downe skill and knowledge of understanding, exalting them to honour that hold her fast; yet *Salomons* conclusion after the search of wisdom and folly, is definitively this; *In much wisdom is much griefe: and he that increaseth knowledge, increaseth sorrow*. For should man labour to engrosse all learning, knowledge and wisdom, his labour were but vaine, and his search fruitlesse; seeing he, whose understanding was deepest, conceit quickest, and wisdom greatest of all them that were before him in *Ierusalem*, hath thus concluded: *All this I have proved by wisdom; I said, I would be wise, but it was farre from me*. Adding the reason hereof; *That which is farre off, and exceeding deepe, who can finde it out?* For be our search never so curious, or desire covetous in the pursuit of knowledge, we shall finde by daily experience our owne weaknesse: where though our wills be strengthened, our abilities are weakned, being ever more hopefull in our undertakings, than powerfull in our performance; yea, it is a proper tie inherent to us, and naturally ingrafted in us, to have an itching desire of knowing all things, but of doing nothing:

K k k 2

435

Perfection.

Prov. 6. 25.

Ecclus. 1. 23.

Eccles. 1. 18.

16.

7. 23.

24.

Scire omnia volumus, nihil agere. Gasser. in Herac. cap. 2.

Perfection.

*Sub quorum ve-
lamine, frequen-
ter magna aua-
ritia comperitur.
Vincent. de vit.
Spir. cap. 1.*

*Sive dormiam
sive vigilem,
somnia: & co-
gitat quicquid ei
occurrit. Bern.
Med. cap. 9.*

*In patris bono-
rem timet ne pra-
veniatur, in pos-
sidente valde ti-
met ne privetur.*

*Cui tam deest
quod habet,
quam quod non
habet.*

thing: yet neither in *knowledge* nor *action* may we satisfie our desire or affection: vaine and endlesse therefore is our search in the former, as weake and fruitlesse is our pursuit of the latter. There is no end of writing many bookes, no end of reading many books, no end of storing our Libraries with many bookes: for under the cover of these, much covetousnesse oft-times lurketh. These are not of that inestimable price, (though they containe much spirituall comfort) as may fully store or enrich the heart; fully replenish or satisfie the heart; fully settle or establish the heart: for where the desires of the heart are not fulfilled; how can she hold her selfe sufficiently enriched? Or where her desires are not accomplished; how may she rest satisfied? or being not there seated, where her desires are settled; how can she be quieted? Hence it is, that a devout Father compares his *Heart* unto a *Mill*; For as a *Mill* (saith he) swiftly wheeleth and turneth about, and refuseth nothing, but whatsoever is put upon it, it grindeth: but if nothing be put upon it, it consumes it selfe: so is my unstable heart alwayes in motion, and never resteth: but whether I sleepe or wake, it dreameth and thinketh of whatsoever it encountereth. Can then neither *Honour*, nor *wealth*, nor *pleasure* satisfie this unconfined *Heart*? can neither *Honours* surprize her, *wealth* enjoy her, nor *pleasure* inтраunce her? No; these are vanity, and lighter than vanity, receiving their true colour from the Poet, who bestoweth on them this portraiture;

Wealth is a wave, Honour a bait of death,

Catching at which wee're caught and choakt therewith.

For tell me, is not the *Ambitious* man as fearfull to incurre disgrace, after he is received to his Princes favour, as he was jealous of a *Competitor* before he got into favour? againe, is not the miserablerich man, who repositeth all comfort in his *substance*, all his consolation in his riches, as fearefull to lose what hee already enjoys,

joyes, as hee was doubtfull of prevention in what hee now enjoyes? Or is not the *voluptuous* carnal man, whose only delight is daliance with his perfidious *Dalilah*, stinged with as much griefe after his desires are satisfied, as he was stirred with delight before his pleasures were effected? Or is not the *Contemplative* man, whose aimes being higher, should tender him content in fuller measure, afflicted in minde, when hee findes himselfe come short in knowledge of what he expected, and reads every day something which hee never before observed? What content then in these flourishing *May-buds* of vanity, which in repentance and affliction of spirit, doe only shew their constancie? So as one well observeth, *If man should not be afflicted by God; yet should he be afflicted by himselfe*; consuming himselfe with his owne envie, rancour, and other distempered affections, which have more fury and torment attending on them, than the evill it selfe which procureth them. Yet behold the wretched condition of unhappie man! Though neither *Honour* be permanent, nor from perill freed; nor *Riches* prevalent to make him after death the better friended; nor *pleasures* so excellent, as to free him from affliction when they are ended: yet are they for most part preferred before those heavenly *honours* which are ever permanent, and never altering; before those incorruptible *riches*, which enrich the soule after death without decreasing; and before those ineffable *pleasures*, where neither desire breeds *longing*, nor satiety *lothing*. So as, I cannot more fitly compare the actions of these sensuall affected men, than with that childish act of the Emperour *Honorius*, who taking especiall delight in a Hei called *Roma*: upon a time understanding, by report of such as told him, that *Roma* was lost, he exceedingly lamented: whereupon some of his familiar friends, and such as were neere him, noting his error; *It is not your Hen that is lost, but your Citie Roma, that is taken by A-*

Perfection.

Adeptus voluptatis Coronidem si quares, penitentiam invenies.

Cum se cuncta novisse putat, plura se ignorasse quam didicisse, inanes sentit.

Si à Deo non affligatur homo, se ipsum affliget. in Herac. cap. 3.

Ita de humano arbitratu pensatur divinitas, nisi Deus homini placuerit, Deus non erit. Tertul. in Apol. cap. 5.

Ibid. cap. 3.

Vid. vit. Honor.

Perfection.

*C rporis vitamina
venena non ani-
mi. ibid. in Herac.*

*Quis vicinus ma-
lus, quis latro,
quis insidiator ti-
bi tollit Deum?
Et potest tibi tol-
lere totum quod
possides corpore,
non tibi tollit
eum quem possi-
des corde. Aug.*

Ecclus. 23. 28.

*Beati qui ex eo-
rum numero esse
merentur, quos
mundus pro stul-
tis, Deus pro sa-
pientibus habet.
Blos. Enchirid.
parvul. 4th.*

laricus *King of the Gothes*. Wherewith comming a lit-
tle to himselfe, he seemed to beare with much more pa-
cience the surprize of the *one*, than the losse of the *other*.
O childish simplicity! you say well; yet the like is in
us. We cannot endure that any one should steale from
us our silver; yet either honour, riches, or pleasure may
have free leave to steale away our heart. We would by
no meanes be defrauded of our treasure; yet it troubles
us little to be depraved with error. We avoid the poi-
sons of the *body*, but not of the minde; intending more
the diet of the body, than the discipline of the minde.
Since then, in these externall desires, this *Actuall Per-
fection*, whereof we have formerly treated, may receive
no true rest or repose; for to those it only aspireth, wher-
in it resteth: wee must search higher for this place of
peace, this repose of rest, this heavenly *Harbour* of di-
vine comfort: we are to seeke it then while we are here
upon earth, yet not on earth: would you know, what
this soveraigne or absolute *end* is, wherein this *Actuall
Perfection* solely resteth, wherein the *Heart* only glo-
rieth, and to the receiver, long life, with comfort in a-
bundance amply promiseth? Harken to the words of
Iesus the Sonne of *Sirach*: *It is a great glory to follow the
Lord, and to be received of him is long life*: Nor skils it
much, how worldlings esteeme of us; for, perhaps, they
will judge it folly to see us become weaned from de-
lights or pleasures of the world; to see us embrace a ri-
gorous or austere course of life; to dis-esteem the pompe
and port of this present world. This (I say) they will
account foolishnesse; *But blessed are they who deserve to
be of that number, which the world accounts for fooles, God
for wise men*. But miserable is the state of these forlorne
worldlings, whose chiefeſt aime is to circumvent or in-
trap their brethren, making their highest aymes their
owne ends, and accounting bread eaten in secret to be the
savouriest, and stolne waters the sweetest: for these never
drinke

drinke of their own *Cisterne*, or feed of the flesh of their owne fold; but partake in the spoile of others, yet wipe their mouths as if they were innocent: but behold this *Haman-policy* shall make them spectacles of finall misery; wishing many times they had been lesse wise in the opinion of the world, so they had relished of that divine wisdom, which makes man truly happy in another world; even that wisdom (I say) who hath built an everlasting foundation with men, and shall continue with their seed: neither can this divine wisdom chuse but be fruitfull, standing on so firme a root; or the branches dry, receiving life and heat from so faire a root. Now to describe the beauty of her branches springing from so firme a root; with the solidity of her root diffusing pith to her branches: *The root of wisdom* (saith the wise Son of Sirach) *is to feare the Lord, and the branches thereof are long life.* This feare, where it takes root, suffers no worldly feare to take place. Many worldlings become wretched, only through feare lest they should be wretched; and many die, only through feare lest they should die: but with these, who are grounded in the feare of the Lord, they neither feare death, being assured that it imposeth an end to their misery; nor the miseries of this present life, being ever assid on the trust of Gods mercie. How constantly, zealously, and gloriously many devout men have died, and upon the very instant of their dissolution expostulated with their owne soules, reproving in themselves their unwillingnesse to die, may appeare by the examples of such, whose lives as they were to God right pleasing, so were their soules no lesse precious in their departing: upon some whereof, though I have formerly insilted, yet in respect that such memorable *Patternes of sanctity* cannot be too often represented, I thought good purposely (as usually I have done in all the *Series* of this present *Discourse*, where any remarkable thing was related, to have it in divers places repeated)

Perfection.

Ester 7. 9, 10.

Ecclus. 1. 15.

10.

Multi miseri sunt metu, ne miseri fiant: multi mori metuentes, moriuntur. Gasp. in Hierac.

18

The reason of his frequent repetition of sundry sentences, similitudes, and other memorable discoveries thorowout this Book.

*Perfection.**Hier. in vit. ejus.**Pontius in fine
vite ejus.**In vit. Bede.*

repeated) to exemplifie this noble resolution or contempt of death, in the prooffe and practice of some one or two blessed Saints and Servants of God. *Jerome* writeth of *Hilarion*, that being ready to give up the ghost, he said thus to his soule; *Goe forth my soule, why fearest thou? Goe forth, why tremblest thou? Thou hast served Christ almost these threescore and ten yeares, and dost thou now feare death?* Saint *Ambrose* when he was ready to die, speaking to *Stillico* and others about his bed; *I have not lived so among you (saith he) that I am ashamed to live longer to please God: and yet againe I am not afraid to die, because we have a good Lord.* The reverend *Bede*, whom wee may more easily admire, than sufficiently praise for his profound learning, in a most barbarous age, when all good literature was in contempt, being in the pangs of death, said to the standers by; *I have so lived among you, that I am not ashamed of my life, neither feare I to die, because I have a most gracious Redeemer.* He yeelded up his life with this prayer for the Church; *O King of glory, Lord of Hostes, which hast triumphantly ascended into heaven, leave us not fatherlesse, but send the promised Spirit of thy truth amongst us.* These last funerall Teares, or dying mens Hymnes, I have the rather renewed to your memory, that they might have the longer impression, being uttered by dying men, at the point of their dissolution. And I know right well (for experience hath informed me sufficiently therein) that the words of dying men are precious even to strangers; but when the voice of one we love, and with whom we did familiarly live, calls to us from the *Death-bed*, O what a conflict doe his words raise! How strongly doe griefe and affection strive to inclose them! knowing that in a short space, that tongue, the organs whereof yet speak, and move attention by their friendly accents, was to be eternally tied up in silence; nor should the sound of his words salute our eares any more: and certainly,

Perfection.

*Sepulchra enim
non tam mortuo-
rum quam vi-
uentium memo-
ria condita sunt.*

*Ambitio his dux;
illius, amor Dei.
Gasp. in epist.
ante Heraclit.*

What wee are
to seeke.

tainly, the resolution of a devout dying man, being upon the point of his *dissolution*, cannot but be an especiall motive to the hearer, of *Mortification*. Which was one cause, even among the Heathens, of erecting Statues, Obelisks, or Monuments upon the Dead; that eying the *Sepulchres* of such noble and heroick men, as had their *honour* laid in the dust, they might likewise understand, that neither resolution of spirit, nor puissance of body could free them from the common verdict of mortalitie: which begot in many of them a wonderfull *contempt* of the world. Albeit, it is to be understood, that Christians doe contemne this world much otherwise than Pagans: for *ambition* is a guide to these, but the *love* of God unto them. *Diogenes* trod upon *Platoes* pride with much greater selfe-pride: but the Christian with patience and humilitie surmounteth and subdueth all worldly pride; being of nothing so carefull, as lest he should taste the *Lotium* of earthly delights, and so become forgetfull with *Vlysses* companions of his native Countrey. Meane time he sojournes in the world, not as a Citizen, but as a Guest, yea as an Exile. But to returne to our present discourse now in hand; in this quest after that soveraigne or supreme end, whereto all *actuell perfection* aspireth, and wherein it resteth, wee are to consider three things: 1. What is to be sought; 2. Where it is to be sought; 3. When it is to be sought. For the first, wee are to understand that wee are to seeke only for that, the acquisition whereof is no sooner attained, than the minde, whose flight is above the pitch of frailtie, is fully satisfied. Now that is a blessed life, when what is best, is affected and enjoyed: for there can be no true rest to the minde in desiring, but partaking what she desireth. What is it then that wee seeke? To drinke of the *water of life*; where our thirst may be so satisfied, as it never be renewed; our desires so fulfilled, as never higher or further

Perfection.

*Vitruvius, l. 8.
c. 3.*

*August. Manual.
cap. 8.*

Ibid. cap. 7.

*Luke 18. 19.
Trinitas divina-
rum personarum
est summum bo-
num, quod pur-
gatissimis menti-
bus cernitur.
Aug. 1. de Trin.
cap. 2.*



Rom. 8. 1.

extended. He that hath once tasted of the fountaine named *Clitorius fons*, (and choice is the taste of such a fountaine) *will never drinke any wine*; no wine mixed with the dregs of vanitie, no wine drawne from the lees of vaine-glory: the reason is, hee reserves his taste for that *new wine*, which hee is to drinke in his Fathers kingdome. And what kingdome? "The *kingdome of heaven*; a kingdome most happy, a kingdome wanting death, and without end; enjoying a life that admits no end. And what life? A life vitall, a life sempiternall, and sempiternally joyfull. And what joy? "A joy without sorrowing, rest without labouring, "dignitie without trembling, wealth without losing, "health without languishing, abundance without failing, life without dying, perpetuitie without corrupting, blessednesse without afflicting, where the sight "and vision of God is scene face to face. And what "God? God the sole-sufficient, summary, supreme good: "that good which wee require alone; that God who is "good alone. And what good? The *Trinitie* of the di- "vine persons is this summary good, which is scene "with purest mindes. The *Heart* triangle-wise resembl- bleth the image of the blessed *Trinitie*; which can no more by the circumference of the *World* be confined, than a *Triangle* by a *Circle* is to be filled. So as the *Circular* world cannot fill the *Triangular* heart, no more than a *Circle* can fill a *Triangle*; still there will be some empty corners: it sayes, so long as it is fixed on the world, *Sheol*, it is never enough: but fixed on her *Maker*, her only *Mover*, on her sweet *Redeemer*, her dearest *Lover*, she chants out cheerefully this *Hymne* of comfort; *There is no condemnation to them which are in Christ Iesus*. She then may rest in peace. And what peace? A peace which passeth all understanding. Shee then may embrace her *Love*. And what *Love*? A *Love* constantly loving. She then may enjoy life. And what life?

life? A life eternally living. She then may receive a Crowne. And what Crowne? A Crowne gloriously shining. This Crowne (saith S. Peter) is undefiled, which never fadeth away. The Greeke words which S. Peter useth, are Latine words also; and they are not only Appellatives, being the Epithetes of this Crowne, but also Propers; the one proper name of a Stone, the other of a Flower: for Isidore writeth, there is a precious stone called *Amiantus*, which, though it be never so much soiled, yet it can never at all be blemished; and being cast into the fire, it is taken out still more bright and cleane. Also *Clemens* writeth, that there is a flower called *Amarantus*, which being a long time hung up in the house, yet still is fresh and greene. To both which, the stone and the flower, the Apostle, as may be probably gathered, alludeth in this place. Here then you see, what you are to seeke. For are your desires unsatisfied? here is that which may fulfill them. Are your soules thirstie? here is the Well of life to refresh them. Would you be Kings? here is a Kingdome provided for you. Would you enjoy a long life? a long life shall crowne you, and length of dayes attend you. Would you have all goodnesse to enrich you? enjoying God, all good things shall be given you. Would you have salvation to come unto your house and secure you? rest you in Christ Iesus, and no condemnation shall draw neere you. Would you have your consciences speake peace unto you? the God of peace will throughout establish you. Would you have your constant Love ever attend you? He who gave himselfe for you, will never leave you. Would you have him live ever with you? Leave loving of the world, so shall he live ever with you and in you. Would you have a Crowne conferred on you? A Crowne of glory shall empale you. Seeke then this one good wherein consisteth all goodnesse, and it sufficeth. Seeke this soveraigne or summary good, from whence com-

Perfection.

Αἰώνιος.
Αἰάγιοτος.

Isidorus Etymol.
l. 16. c. 4.

August. Manual.
cap. 34.

Perfection.*Ibid. 12.**Aliud noli petere, nisi suffice, quia una tibi sufficit. Aug. in Psal. 26.*

Where we are to seeke.

meth every good, and it sufficeth. For he is the *life* by which wee live, the *hope* to which wee cleave, and the *glory* which wee desire to obtaine. For if dead, he can revive us; if hopelesse and helplesse, he can succour us; if in disgrace, he can exalt us. Him then only are we to seeke, who, when we were lost, did seeke us; and being found, did bring us to his sheepe-fold. And so I descend from *what* wee are to seeke, to *where* wee are to seeke, that seeking him where he may be found, wee may at last finde him whom wee so long have sought.

For the *second*, wee are to seeke it while wee are on earth, but not upon *earth*, for earth cannot containe it. It is the Philosophers axiom, *That which is finite may not comprehend that which is infinite.* Now that supreme or soveraigne end, to which this *Actuall Perfection* is directed, whereto it aspireth, and wherein it resteth, is by nature *infinite*: *End* without end, *beginning* and end, imposing to every creature a certaine, definite or determinate end. The sole solace of the *Soule*, being onely able to fill or satisfie the *Soule*, without which all things in heaven or under heaven, joyned and conferred together, cannot suffice the *Soule*. So boundlesse her extent, so infinite the object of her content. How should *Earth* then containe it, or to what end should wee on *Earth* seeke it? Seeing, whatsoever containeth, must of necessity be greater than that which is contained. But *Earth* being a masse of corruption, how should it confine or circumscribe incorruption? Seeing nothing but immortalitye can cloath the *Soule* with glory, it is not the rubbish or refuse of *earth* that may adde to her beautie. Besides, the *Soule* while it sojournes here in this earthly mansion, she remaines as a captive inclosed in prison. What delights then can be pleasing, what delicacies relishing to the palat of this prisoner? She is an exile here on *earth*: what societie then can be cheerefull to one so carefull of returning to her Countrey? If *Captives* restrained

strained of their libertie, *Exiles* estranged from their Countrey, can take no true content either in their bondage, be it never so attempred; nor in their exile, be they never so attended; how should the *Soule* apprehend the least joy, during her abode on *earth*? Where the *treasure* is, there is the *heart*: her *treasure* is *above*, how can her *heart* be here *below*? Mortalitie cannot suit with immortalitie, no more can *Earth* with the *Soule*. Where-to then be the motions of our *Soule* directed? To *Him* that gave it; no inferiour *creature* may suffice her, no earthly *object* satisfie her, nothing subject to *sense* fulfill her. In *Heaven* are those *heavenly objects*; wherewith her *eye* rests satisfied; in *Heaven* are those melodious *accents*, wherewith her *ear* rests solaced; in *Heaven* those choicest *odours*, wherewith her *smell* is cherished; in *Heaven* those tastfull *dainties*, wherewith her *soule* is nourished; in *Heaven* those glorious *creatures*, wherewith herselfe is numbred. What difference then betwixt the satietie and saturitie of *Heaven*, and the penurie and povertie of *Earth*? Here all things are full of labour, man cannot utter it: *The eye is not satisfied with seeing, nor the ear filled with hearing*: whereas in *Heaven* there is length of dayes, and fulnesse of joy without ending. And wherein consists this fulnesse? Even in the sweet and comfortable sight of God. But who hath scene God at any time? To this, blessed *Austine* answers excellently: *Albeit* (saith he) *that summary and incommutable essence, that true light, that indeficient light, that light of Angels, can be scene by none in this life, being reserved for a reward to the Saints only in the heavenly glory; yet to beleewe, and understand, and feele, and ardently desire it, is in some sort to see and possesse it*. Now, if wee will beleewe it, though our feet be on *earth*, our faith must be in *heaven*: or understand it, wee must so live on *earth*, as if our conversation were in *heaven*: or feele it, wee must have so little feeling of the delights


Aug. Med. c. 19.

Eccles. 1. 8.

Aug. Med. c. 28.

Si pes in terris,
sp. s. sit in caelis.

Perfection.


Blos. Enchirid.
parvul. autb.

Ibid.

*Minore negotio
nobis cœlum
comparare possi-
mus, quam in-
fernum. Ibid.
Hilar. enar. in
p. 118.*

of this life, as our delight may be wholly in *heaven*: or desire it, wee must hunger and thirst after *righteousnesse*, to direct us in the way which leadeth to *heaven*. *It cannot be* (saith a devout holy man) *that any one should die ill, who hath lived well*. Wee are then to labour by a zealous, religious, and sincere life, to present our selves blamelesse before the Lord at his coming. O if wee knew (and grosse is our ignorance if we know it not) that *whatsoever is sought besides God, possesseth the minde, but satisfies it not*! wee would have recourse to him, by whom our minds might be as well satisfied as possessed. But great is our miserie, and miserable our stupiditie, who, when wee may gaine *heaven* with lesse paines than *hell*, will not draw our foot backe from *hell*, nor step one foot forward towards the kingdome of *heaven*. Yea, when wee know, that it pleaseth the *Devill* no lesse when wee *sinne*, than it pleaseth *God* to heare us *sigh* for *sinne*; yet will wee rather please the *Devill* by committing *sinne*, than please *God* by sending out one penitent *sigh* for our *sinne*. For behold what dangers will men expose themselves unto, by Sea and Land, to increase their substance! Againe, for satisfaction of their pleasures, what tasks will they undertake, no lesse painfull than full of perill! A little expectance of penitentiall pleasure can make the *voluptuous* man watch all the night long, when one houre of the night to pray in would seeme too too long. Early and late to enrich his carelesse *heire*, will the miserable *wretch* addresse himselfe to all slavish labour, without once remembring either early or late to give thanks to his Maker. Without repose or repast will the restless *ambitious Sparke*, whose aimes are only to be worldly great, taske himselfe to all difficulties to gaine honour, when even that which so eagerly he seekes for, oft times brings ruine to the owner. Here then you see *where* you are to *seeke*; not on *earth*, for there is nought but corruption;

ruption ; but in *heaven*, where you may be cloathed with incorruption : not on *earth*, for there you are *Exiles* ; but in *heaven*, where you may be enrolled and enfranchised *Citizens* : not on *earth* the grate of miserie ; but in *heaven* the goale of glory. In brieft, would you have your *hearts* lodged, where your *treasures* are locked ; all your senses seated, where they may be fully sated ? your *eye* with delightfull'st *objects* satisfied, your *ear* with melodious *accents* solaced, your *smell* with choicest *odours* cherished, your *taste* with chiefest *dainties* relished, your selves, your soules amongst those glorious creatures registred ? Fix the desires of your *Heart* on him, who can only satisfie your heart ; set your *eye* on him, whose *eye* is ever upon you, and in due time will direct you to him ; intend your *ear* to his Law, which can best informe you, and with divinest *melodie* cheere you ; follow him in the *smell* of his sweet *oynments*, and hee will comfort you in your afflictions ; *taste* how sweet hee is in mercy, and you shall *taste* sweetnesse in the depth of your miserie ; become heavenly men, so of terrestriall Angels you shall be made Angels in heaven ; where by the spirituall union of your soules, you shall be united unto him who first gave you soules. And so I come to the third and last ; *When wee are to seeke*, lest seeking out of time, wee be excluded from finding what wee seeke, for want of seeking in due time.

If words spoken in season be like apples of gold with pictures of silver ; sure I am, that our actions being seasonably formed or disposed, cannot but adde to our soules much beautie and lustre. *To every thing there is a season, and a time to every purpose under the heaven* : which season neglected, the benefit accruing to the worke is likewise abridged. *There is a time to sow, and a time to reape* ; and *sow* wee must before wee reape : *sow* in tears, before wee reape in joy. *Seeke* wee must before wee
finde ;

Bernard.

When wee are
to seeke.

Eccles. 3. 1.

Perfection.

Gen. 25. 34.

Luke 16. 24.

25.

Matt. 25. 3.

4.

10.

11.

12.

*Deus conversioni
tue indulgentiā
promisit: & dila-
tationi tue diem
crastinum non
promisit. Aug.*

Matth. 11. 16.

finde; for unlesse wee seeke him while he may be found, seeke may wee long ere wee have him found. After the time of our dissolution from earth, there is no time admitted for repentance to bring us to heaven. Hoc momentum est de quo pendet aternitas. Either now or never; and if now, thrice happy ever. Which is illustrated to us by divers Similitudes, Examples, and Parables in the holy Scripture: as in Esaus birth-right, which (once sold) could not be regained by many teares; and in the Parable of Dives and Lazarus, where Abraham answered Dives, after he had beseeched him to send Lazarus, that he might dip the tip of his finger in water, and coole his tongue; Sonne, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evill things: but now he is comforted, and thou art tormented. And in the Parable of the ten Virgins, where the five foolish Virgins tooke their Lamps, and tooke no oyle with them; but the wise tooke oyle in their vessels with their Lamps; and when the Bridegroom came, those that were ready, went in with him, and were received: but those foolish ones, who were unprovided, though they came afterwards crying, Lord, Lord, open unto us, could not be admitted. For know, deare Christian, and apply it to thy heart, (for knowledge without use, application, or practice, is a fruitlesse and soule-beguiling knowledge;) that hee who promisetht forgiveness to thee repenting, hath not promised thee to morrow to repent in. Why therefore deferrest thou till to morrow, when thou little knowest but thou maist die before to morrow? This day, this houre is the opportunate season; take hold of it then, lest thou repent thee, when it is past season. Man hath no interst in time, save this very instant, which hee may properly terme his; let him then so imploy this instant of time, as hee may be heire of eternitie, which exceeds the limit of time. Let us worke now while it is day, for the night cometh,

meth when no man can worke. Why therefore stand wee idling? Why delay wee our conversion? Why cry wee with the sluggard, Yet a little, and then a little, and no end of that little? Why to morrow, and to morrow, and no end of to morrow, being as neere our Conversion to day as to morrow? Why not to day as well as to morrow, seeing every day bringeth with it her affliction, both to day and to morrow? Meet it is then for us, to make recourse to the Throne of mercy in the day of mercie, and before the evill day come, lest wee be taken, as he who beat his fellow servants, when the great Master of the Household shall come. O earth, earth, earth, heare the Word of the Lord! Earth by creation, earth by condition, earth by corruption. Remember now thy Creator in the dayes of thy youth, while the evill dayes come not, nor the yeares draw nigh, when thou shalt say, I have no pleasure in them. While the Sun, or the light, or the Moone, or the Stars that be not darkened, nor the clouds retorne after the raine. In the day when the Keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease, because they are few, and those that looke out of the windowes be darkened: And the doores shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of musick shall be brought low. Also when they shall be afraid of that which is high, and fears shall be in the way, and the Almond tree shall flourish, and the Grasshopper shall be a burden, and desire shall faile: because man goeth to his long home, and the mourners goe about the streets. Or ever the silver cord be loosed, or the golden bowle be broken, or the pitcher be broken at the fountaine, or the wheele broken at the Cisterne. Then shall the dust retorne to the earth as it was, and the spirit shall retorne unto God who gave it. Hence then are we warned not to deferre time, lest wee neglect the opportunate time, the time of grace; which neglected, miserable

M m m

shall

*Perfection.**August.**Ierem. 32. 30.**Eccles. 12.**a vers. 1. ad 8.**Gen. 3. 19.*

Perfection.

Augst.

Poenitentia poe-
na; non pena
penitentia.



1 King 21.30

Da mihi saltem,
da iustum, san-
ctumq; videri,
Noctem peccatis
& fraudibus
objice nubem.

Nullus est in ri-
na, nullus qui
me exaudiat.
Eras. Dial.
"Ερεος δειξεν-
αι οὐρανὸν
—certus Deus
omnia videt.

1 King. 21.20.

shall we be, when from hence dissolved. Yea, but will
some object; *True repentance is never too late*: which is
most true; but againe I answer, that *late repentance is*
seldome true. Repent then while yett have time; for as
in *Hell* there is no redemption, so after death there is no
time admitted for repentance. O remember that a *woun-*
ded conscience none can heale; so that, like as the *Scor-*
pion hath in her the remedy of her owne poison; so the
evill man carrieth alwayes with him, the punishment of
his owne wickednesse, the which doth never leave to
torment and afflict his minde both sleeping and waking.
So as, the wicked man is oft-times forced to speake un-
to his conscience, as *Ahab* said to *Elijah*, *Hast thou found*
me, O mine enemy? Now there is no better meanes to
make peace with our consciences, than to set God conti-
nually before our eyes, that *his Spirit may witness to our*
spirits, that we are the children of grace. Wherein ma-
ny offend daily, who promise to themselves security; ei-
ther by sinning subtilly or secretly. Subtilly, as in daz-
ling or deluding the eyes of the world with pretended
sanctity, and concluding with the Poet;

That I may just and holy seeme,
and so the world deceive,
And with a cloudy cunning shroud,
is all that I doe crave.

But such Hypocrites will God judge, and redouble the
viols of his wrath upon their double sinne. Secretly,
when man in the foolishnesse of his heart committeth
some secret sin, and saith, *Who seeth him*? There is none
looking thorow the chinke to see mee, none that can
heare me, but simple fooles: how much are these decci-
ved? Is there any darknesse so thicke and pal-able, that
this *οὐρανὸν ὁρᾷ*, the piercing eye of heaven cannot spie
thee thorow it? O if thou hope by sinning secretly, to
sin securely, thou shalt be forced to say unto thy God,
as *Ahab* said unto *Elijah*, *Hast thou found mee, O mine*
enemy?

emie? Nay, O God, terrible and dreadfull thou hast found me. And then let me aske thee in the same termes that the young Gallant in *Erasmus* asked his wanton mistresse; *Art thou not ashamed to doe that in the sight of God and witnesse of holy Angels, which thou art ashamed to doe in the sight of men?* Art thou so afraid of disgrace with men, and little carest whether thou be or no in the state of grace with God? Art thou more jealous of the eyes of men, who have but power only to asperse a blemish on thy name, or inflict a temporall punishment on thy person, than of his, who hath power to throw both thy soule and body into the burning Lake of perdition? It was a pretty saying of *Epicurus* in *Seneca*; *Whereto are offences safe, if they cannot be secure?* Or what availes it guiltie men to finde a place to lye hid in, when they have no confidence in the place where they lye hid in? Excellent therefore was the counsell of zealous *Bernard*, and sententious *Seneca*, that wee should alwayes, as in a mirtour, represent unto our eyes the example of some good man, and so to live as if he did alwayes see us, alwayes behold us: for wee, who know that the eyes of God are upon all the wayes of men, and that no place so remote, no place so desert or desolate, as may divide us from his all-seeing presence, ought to be in all our workes so provident and circumspect, as if God were present before our eyes, as in truth he is. And therefore *Prudentius* in one of his *Hymnes* gives this memorandum;

*Thinke with thy selfe, if thou from sin would free thee,
Be't day or night, that God doth ever see thee.*

O then let us fix our thoughts upon God here on earth, that we may gloriously fix our eyes upon him in heaven! Let us so meditate of him here on earth, that wee may contemplate him there in heaven! So repent us to have dishonoured him here on earth, that wee may be honoured by him in heaven! Let us become humble

M m m 2

Petitio-

Perfection.

*Annon pudet id
facere in conspe-
ctu Dei, ac testi-
bus sanctis An-
gelis, quod pudet
facere in consp-
ctu hominum?*

*Quid si entia pos-
sint esse scelera, si
secura esse non
possunt? vel quid
prodest nocenti-
bus habuisse la-
tendi faculta-
tem, cum latendi
fiduciam non ha-
bent?*

Sen. epist. 97.

*Bernard. de vita
Solitaria.*

Sen. epist. 110.

August. Man.

cap. 19.

*Quicquid ages
mundo furis, vive
palam, et memento,
Inspectorum semper adesse
Deum.*

*Prudentius hym-
norum. l. 1. cont.
Symmach.*

Perfection.

*August. Soliloq.
cap. 11.*



*Aures habet in
pedibus. Aristip-
pus.*

Cant. 4. 12.

2 Tim. 4. 8.

Matth. 13. 44.

Matth. 10. 16.

1 Cor. 2. 7.

2 Cor. 3. 17.

Matth. 6. 33.

Isay 56. 7.

Matth. 21. 13.

Numb. 11. 7.

Rom. 9. 8.

2 Sam. 5. 7. 9.

Luke 17. 21.

Petitioners unto him, and prostrate our selves before his foot-stoole: of whom if we begge life, his *hand* is not so shorted, as it will not save; his *care* so closely stopped, as it will not heare: it is reported, that when a poore man came to *Dionysius* the Tyrant, and preferred his petition unto him standing; the imperious Tyrant would not give *care* unto him; whereupon this poore Petitioner to move him to more compassion, fell downe prostrate at his feet, and with much importunity obtained his suit: after all this, being demanded by one why he did so; *I perceived* (quoth he) *Dionysius* to have his *eares* in his feet, wherefore *I* was out of hope to be heard till *I* fell before his feet. But God, who intendeth rather the devotion of the heart, than the motion of the hand, or prostration of the bodie, will heare us, if wee aske faithfully, and open unto us, if wee knocke constantly, and having fought a good fight, crowne us victoriously.

Thus you have heard *what* we are to seeke, *where* we are to seeke, and *when* we are to seeke. *What*; a Kingdome, not of earth, but of heaven. *Where*; not on earth, nor in earth, but in heaven. *When*; while we are here on earth, that after earth we may reigne in heaven. *What*; a Garden inclosed, a Spring shut up, a Fountaine sealed. *What*; a crowne of righteousness, a precious pearle, a hid treasure. *What*; wisdom, health, wealth, beautie, libertie, and all through him who is all in all. *Aristippus* was wont to say, that he would goe to *Socrates* for wit, but to *Dionysius* for money: whereas this we seeke, and seeking, hope to enjoy, confers upon us the rich treasures of wisdom, and abundance of riches for evermore. For, first seeke we the kingdome of heaven, and the righteousness thereof, and all things else shall be ministred unto us. Secondly, *where* wee are to seeke. *Where*; in Heaven, the House of God, the Citie of the great King, the inheritance of the just, the portion of the faithfull, the glory of *Sion*.

Sion. Where; not without us, but within us; for the kingdome of God is within us. So as I may say to every faithfull soule, Intus habes quod quæris; That is within thee, which is sought of thee. It is God thou seekest, and him thou possessest; thy heart longeth after him, and right sure thou art of him, for his delight is to be with those that love him. Lastly, when; on earth: when; in this life: when; while we are in health; while we are in these Tabernacles of clay; while we carry about us these earthen vessels; while we are cloathed with flesh; before the evill day come; or the night approach; or the shadow of death encompasse us; now in the opportunate time; the time of grace; the time of redemption; the appointed time while our peace may be made: not to deferre from youth to age, lest wee be prevented by death before we come to age; but so to live every day, as if we were to die every day, that at last we may live with him who is the length of dayes. What remaineth then, but that wee conclude the whole Series or progresse of this Discourse with an Exhortation to counsell you, an instruction to caution you, closing both in one Conclusion to perswade you to put in daily practice, what already hath beene tendred to you.

Now, *Gentlemen*, that I may take a friendly farewell of you; I am to exhort you to a course *Vernons*, which among good men is ever held most *Generous*. Let not, O let not the pleasures of sinne for a season, withdraw your mindes from that exceeding great weight of glory kept in store for the faithfull, after their passage from this vale of misery! Often call to minde the riches of that *Kingdome* after which you seeke: those fresh *Pastures*, fragrant *Medows*, and redolent *Fields* diapred and embrodered with sweetest and choicest flowers: those blessed *Citizens*, heavenly *Saints* and *Servants* of God, who served him here on earth faithfully, and now raigne with him triumphantly. Let your *Hearts be en-*

M m m 3

ditors

Perfection.

Qui amat desiderare, desideret amare. Bern. de amore Dei, cap. 3. Vid. Greg. Mor. lib. 18. cap. 28.

A pithy Exhortation.

Perfection.

Aug. Man. c. 17.

A powerfull
Instruction.

*Maiorem sibi
gloriam conferri
existimabat, in
seipsum exhiben-
do membrum Ec-
clesie, quam ca-
pit imperii.
Vid. Euseb.*

Exod. 3. 8.

Exod. 15. 13.

diters of a good matter, and your voices viols to this hea-
venly measure. O how glorious things are spoken of thee,
thou Citie of God; as the habitation of all that rejoyce is
in thee! Thou art founded on the exaltation of the whole
earth. "There is in thee neither old-age, nor the mis-
"rie of old-age. There is in thee neither maim, nor
"lame, nor crooked, nor deformed, seeing all attaine
"to the perfect man, to that measure of age, or ful-
"nesse of Christ. Who would not become humble
Petitioner before the Throne of grace, to be made par-
taker of such an exceeding weight of glory?

Secondly, to instruct you where this Crowne of righ-
teousnesse is to be sought; it is to be sought in the House
of God, in the Temple of the Lord, in the Sanctuary of
the most High. O doe not hold it any derogation to
you, to be servants, yea, servants of the lowest ranke,
even Doore-keepers in the House of the Lord! *Constan-*
tine the Great gloried more in being a member of the
Church, than the Head of an Empire. O then, let it be
your greatest glory to advance his glory, who wil make
you vessels of glory! But know, that to obey the de-
lights of the flesh; to divide your portion among Har-
lots, to drinke till the wine grow red, to make your life a
continued revell, is not the way to obtaine this Crowne.
Tribulation must goe before Consolation; you must
clime up to the Crosse, before you receive this Crowne.
The Israelites were to passe thorow a Desert, before
they came to Canaan. This Desert is the world, Canaan
heaven. O who would not be here afflicted, that he may
be there comforted! Who would not be here crossed,
that he may be there crowned! Who would not with
patience passe thorow this Desert, onely in hope to
come to Canaan! Canaan the inheritance of the just;
Canaan the lot of the righteous; Canaan, a fat Land
flowing with milke and honey; Canaan, an Habitation
of the most holy; Canaan, a place promised to Abraham;
Canaan,

Canaan, the bosome of Father *Abraham*, even Heaven; but not the heaven of heaven, to which even the earth it selfe is the very *Empyrean* heaven, for this is heaven of heaven to the Lord: because knowne to none but to the Lord.

Thirdly, and lastly, that I may conclude, and concluding perswade you; neglect not this opportunate time of grace that is now offered you. I know well, that *Gentlemen* of your ranke cannot want such wittie Comforts, as will labour by their pleasant conceits to remove from you the remembrance of the *evill day*: but esteeme not those conceits for good, which strive to estrange from your conceit the chiefest good. Let it be your task every day, to provide your selves against the *evill day*; so shall not the *evill day*, when it cometh, affright you, nor the *terrors of death* prevaile against you, nor the *last summons* perplex you, nor the *burning Lake* consume you. O what sharpe, extreme, and insuperable taskes would those wofull tormented soules take upon them, if they might be freed but one houre from those horrors which they see, those tortures which they fee! O then, while time is granted you, omit no time, neglect no opportunitie! Be instant in season and out of season, holding on in the race which is set before you, and persevering in every good worke even unto the end; *Because they that continue unto the end, shall be saved.* What is this life but a minute, and lesse than a minute, in respect of eternitie? Yet if this minute be well imployed, it will bring you to the fruition of eternitie. Short and momentanie are the *afflictions* of this life; yet supported with Patience, and subdued with long sufferance, they crowne the sufferer with glory endlesse. Short likewise are the pleasures of this life, which as they are of short continuance, so bring they forth no other fruit than the bitter pills of repentance: whereas in heaven there are pleasures for evermore; comforts for evermore;

Perfection.

Gen. 12. 7.

Luke 16. 22.

August. Soliloq.
cap. 31.

A perswasive
Conclusion.

28

Math. 10. 22.

Hebr. 10. 26.

Prov. 26. 32.

Perfection.

*Greg. in Moral.
Exposit. in Iob.
Blos. Enchirid.
parvul. auth.*

evermore; joyes for evermore: no carnall, but cordiall joy; no laughter of the *body*, but of the *heart*; for though the righteous sorrow, their sorrow ends when they end, but joy shall come upon them without end. O meditate of these in your beds, and in your fields; when you are journeying on the way, and when you are sojourning in your houses: where compare your Court-dalliance with these pleasures, and you shall find all your rioting, triumphs and revelling, to be rather occasions of sorrowing than solacing, mourning than rejoycing! Bathe you in your *Stones*, or repose you in your *Arbours*; these cannot allay the least pang of an afflicted conscience. O then so live every day, as you may die to sinne every day: that as you are ennobled by your descent on earth, you may be ennobled in heaven, after your descent to earth.

Laus Deo.

Totum hoc ut à te venit, totum ad te redeat.





A Gentleman



LS a Man of himselfe, without the addition of either Taylor, Millener, Seamster or Haberdasher. Actions of goodness he holds his supreme happinesse: The fate of a younger brother cannot depresse his thoughts below his elder. He scornes basenesse more than want; and holds Noblesse his sole worth. A Crest displayes his house, but his owne actions expresse himselfe. Hee scornes pride, as a derogation to Gentry; and walkes with so pure a soule, as he makes uprightnesse the honour of his Familie. He wonders at a profuse foole, that he should spend when honest frugalitie bids him spare; and no lesse at a miserable Crone, who spares when reputation bids him spend. Though heire of no great fortunes, yet his extensive hand will not shew it. Hee shapes his coat to his cloth; and scornes as much to be beholden, as to be a Gally-slave. He hath beene *youthfull*, but his maturer experience hath so ripened him, as he hates to become either *Gull* or *Cheat*. His *disposition* is so *generous*, as others happinesse cannot make him *repine*, nor any occurrent save sinne make him *repent*. He admires nothing more than a constant spirit, derides nothing more than a recreant condition, embraceth nothing with more intimacie, than a prepared resolution.

Nnn

Amongst

A GENTLEMAN.

Character.

Amongst men he hates no lesse to be uncivill, than in his feare to God-ward to be servile. *Education* hee holds a *second Nature*; which (such innate seeds of goodnesse are sowne in him) ever improves him, seldome or never depraves him. *Learning* hee holds not only an additament, but ornament to *Gentry*. No complement gives more accomplishment. He intends more the tillage of his minde, than his ground; yet suffers not that to grow wilde neither. He walkes not in the clouds to his friend, but to a stranger. He eyes the *Court* with a vertuous and noble contemplation; and dis-values him most, whose *sense* consists in *sens*. Hee viewes the *City*, with a princely command of his affections. No object can with-draw him from himselfe; or so distract his desires, as to covet ought unworthily; or so intraunce his thoughts, as to admire ought servilely. He lives in the *Countrey* without thought of oppression; makes every evening his dayes *Ephemeris*. If his neighbours field flourish, he doth not envy it; if it lie fit for him, he scornes to covet it. There is not that place he sees, nor that pleasure he enjoyes, whereof he makes not some singular use to his owne good and Gods glory. *Vocation* hee admits of, walking in it with so generous and religious a care, as hee makes *Pietie* his *Practise*, acts of *Charitie* his *Exercise*, and the benefit of others his sole solace. Hee understands that neither *health* commeth from the clouds without seeking, nor *wealth* from the clouds without digging. He recommends himselfe therefore in the morning to Gods protection and favour, that all the day long hee may more prosperously succeed in his labour. He holds idlenesse to be the very moth of mans time; Day by day therefore hath he his taske imposed, that the poison of idlenesse may be better avoided. He holds, as Gods opportunitie is mans extremitie; so mans securitie is the Devils opportunitie. Hoping therefore he feares, fea-
ring

A GENTLEMAN.

Character.

ring he takes heed, and taking heed he becomes safe. Hospitalitie he holds a relique of Gentry: He harbours no *passion* but *compassion*. He grieves no lesse at anothers losse than his owne; nor joyes lesse in anothers successe than his owne peculiar. *Recreation* he useth to refresh him, but not surprize him. Delights cannot divert him from a more serious occasion; neither can any houre-beguiling pastime divide him from an higher contemplation. For honest pleasures, he is neither so *Stoicall* as wholly to contemne them, nor so *Epicureall* as too sensually to affect them. There is no delight on mountaine, vale, coppice, or river, whereof he makes not an usefull and contemplative pleasure. *Recreation* he admits, not to satisfie his *sense*, but solace *himselfe*. Hee fixeth his minde on some other subject, when any pleasure begins too strongly to worke upon him: He would take it, but not be taken by it. Hee attempers his attractivest pastimes with a little *Alloes*, to weane him all the sooner from their sweetnesse. He scornes that a moment of content should deprive him of an eternitie of comfort. He corrects therefore his humour, in the desire of pleasure, that he may come off with more honour. *Acquaintance* he entertaines with *feare*, but retaines with *fer-vour*. He consorts with none, but where he presumes he may either better them, or be bettered by them. Vertue is the sole motive of his choice: Hee conceives how no true amitie, nor constant societie can ever be amongst evill men. He holds it a blemish to the repute of a *Gentleman*; and an aspersiō to his discretion, to make choice of those for his Associates, who make no more account of time, than how to *pass* it over. Conference he affects; and those hee admits only into the list of his discourse, whom he findes more reall than verball, more solid than complementall. He will try him before he rely on him: but having found him *touch*, they touch his honour, that impeach him. *Moderation*

A GENTLEMAN.

Character.

in his desires, cares, feares, or in what this Theatre of Earth may afford, he expresseth so nobly, as neither love of whatloever he enjoyes can so enthrall him, nor the losse of what he loves can any way appall him. A true and generous Moderation of his affections, hath begot in him an absolute command and conquest of himselfe. He smiles, yet compassionately grieves, at the immoderation of poore worldlings in their cares and griefes; at the indiscretion of ambitious and voluptuous Flies in their desires and feares. *Perfection* hee aspires to; for no lower mound can confine him, no inferiour bound impale him. *Vertue* is the *staire* that raiseth to height of this *Story*. His ascent is by degrees; making *Humilitie* his directresse, lest he should faile or fall in his progresse. His *wings* are holy desires; his *feet* heavenly motions. He holds it the sweetest life to be every day better, till *length of dayes* re-unite him to his Redeemer. Hee hath plaid his part on this Stage of Earth with honour; and now in his *Exit* makes heaven his harbour.

FINIS.



EMBLEM.

With a Climacterick yeere this Worke began,
Which is exprest when Sev'ns & Nines doe meet,
Held fatall to this short-spun threed of man;
And with same number ends the finall sheet
Of these Observances, whereof I treat:
Threescore and three is held the dangerous yeere,
And just so many sheets shall you finde here;
But not a leafe to give a life to feare.

Vpon the Errata.



Owſoeuer ſome no leſſe juſtly than confidently might avouch, *quod plura non dantur vulnera miſeri in prelio, quam authori in prelo*; Yet muſt I ingeniouſly wipe off this aſperſion from my judicious friend and Artiſt, an ornament to his Profeſſion. Whoſe ſedulous care towards me and others, hath already gain'd him a deſerved eſteeme and approvement of all Authors. Truth is, *Gentlemen*, when you encounter with any Errors (as they are individuates to all Labours) you are to impute the Error to the abſence of the Author. Whoſe affaires in the Countrey tooke him from cares of the City: Or to explaine himſelfe more fully, that he may come off fairely; and poſſeſſe him of your opinion more freely; He was call'd away from *Laurence Jury*, by the impannell of a *Northerne Jury*, and preſſed to attendance by an *Old Bayliſſe* of the Countrey, when his occaſion lay for the Preſſe in the *old Bayly neere the City*. In a word, had not a *Niſi prius* interpoſed, theſe Errors by a *Queſt of inquiry* had bene prevented. It is your generous Candor to rectifie him with your pennes, who ſolely for your ſakes undertooke this paines.

ERRATA.

{ *Utilitas Erroris,*
{ *Humilitas Authoris.* }

P Ag 12. lin. 35. for *Harparates* read *Harpocrates*. p. 20. l. 7. for *flanes* r. *flaines*. p. 29. this marginall diſtich omitted; "*Eſt Venus in vinis, vinis Venus illita venis*"; "*Sint procul à menſis vina Venusque meis*". p. 35. l. 9. for *as* r. *u*. p. 38. l. 6. for *Comine* r. *Comines* p. 64. l. 23. for *flare* r. *ſearze*. p. 112. marg. for *utilitas* r. *utilitatis*. p. 106. l. 10. A branch of *Vocation* undiſtinguiſhed. p. 149. l. 31. for *enndagved* r. *endangered*. p. 157. l. 18. for *Hawke* r. *banke*, * which inverts ſenſe. p. 159. l. 17. for *enevors* r. *endeavors*. p. 166. l. 10. for *ſwimming* r. *ſwimming*. p. 170. l. 33. for *thruſt* r. *truſſd*. p. 236. l. 16. * A branch of *Acquaintance* undiſtinguiſhed. p. 241. l. 23. * Another undiſtinguiſhed. p. 250. l. 26. for *πυλσιν* r. *πυλσιν*. p. ib. num. for 295. r. 296. p. 321. l. 22. for *wounded* r. *wounding*. p. 323. l. 18. for 80. r. 8. p. 324. l. 35. for *eſtimate* r. *eſtimate*. p. 326. marg. for *Charibdis* r. *Charybdis*. p. 357. marg. for *felicie* r. *felicite*. p. 369. l. 12. for *ſayr* r. *ſaw*. p. 406. l. 2. for *leſſe* r. *Iſhii*. p. 421. marg. for *percepit* r. *præcepit*. ¶ Sundry marginall notes you ſhall finde obſcured, which by your candor may be cleared.

48 23

